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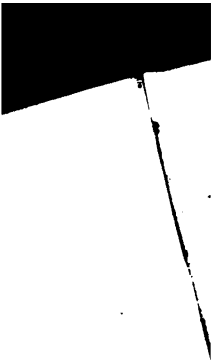
THE

HRISTIAN'S DAY.



IF ANY MAN WILL COME AFTER ME
LET HIM DENY HIMSELF AND TAKE
HIS CROSS DAILY AND FOLLOW
ME

THE

CHRISTIAN'

BY

FRANCIS E. PAGET, M.

Rector of Elford.

"*Vouchsafe, O Lord, to keep us t*
without Sin."

FOURTH EDITION.

LONDON: J. MASTERS,
ALDERSGATE ST., AND NEW BOND ST.
MDCCCLVII.

Lætus dies hic tranſeat :
Pudor ſit ut diluculum :
Fides velut meridies :
Crepuſculum mens neſciat.

Saint Ambroſe.

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TO THE MEMORY OF ONE, WHO, EARLY DI
PLINED TO BEAR HIS CROSS, BORE IT MEEKLY A
THANKFULLY; WAS EARLY TAKEN FROM THE E
TO COME; AND FULL OF FAITH AND PATIE
WAS REMOVED FROM THE MISERIES OF THIS SIN
WORLD, AND THE TRIALS OF THESE LAST TIM
AND IN THE GRACE AND PITY OF CHRIST
PARTED ON THE FEAST OF S. JAMES THE APOST
MDCCCXLIV.; THIS BOOK IS DEDICATED.

Elford Rectory.
Feaſt of S. James the Apoſtle,
1845.

CHAPTER I.

"I MUST WORK THE WORKS OF HIM THAT SENT ME WHILE IT IS DAY; THE NIGHT COMETH WHEN NO MAN CAN WORK."

The Christian's Day.

CHAPTER I.

On the Neceſſity of a Preſcribed Rule of Daily Life.

AS the courſe of man's life is like unto the progreſs of a day, of which infancy is the dawn, and manhood the high noon, and old age and death the evening and ſunſet: ſo is each day a little lifetime, an abſtract and epitome in hours, of the words and works of years. At leaſt this is generally, and to a great extent the caſe; for although we may be very different in our feelings, habits, and tempers at different periods of our exiſtence, ſtill the diſſimilarity is not ſo great but that the leading features of our reſpective characters are

uſually preſerved throughout our whole career, though in a ſtate of greater or leſs development, according to the various circumſtances and contingencies of our lives.

By lapſe of years, indeed, the ſtrength of habits is confirmed, juſt as the ſhadows keep lengthening as the ſun declines, and the features of the human face become more marked as increaſing cares and ſorrows ſet their ſeal upon them, and time leaves deeper and deeper furrows on the brow which was once ſmooth. Yet, though the ſhadows lengthen, their outline is ſtill the ſame; though the face be ſeamed with wrinkles, they who love it will trace to the laſt thoſe lineaments which were dear to them in bygone years of youth and happineſs. And ſo with reſpect to the characters of men at different periods of their lives. Their natural diſpoſitions will be more or leſs developed, according as they have been allowed to run wild, or have been ſubjected to Chriſtian training and diſcipline; according as they have been controlled by Divine grace, and moulded upon the pattern of Him

Who is our example; but ſtill there are in every one of us ſome predominating points of diſpoſition, which were born with us, live with us, and will only die when we die, and which are ſo far part of ourſelves, that no one day paſſes over our heads without its exhibiting at leaſt ſome veſtiges of them.

External circumſtances may alter, and we may be affected in various ways by the viciſſitudes of life, and (which is the greateſt change of all) we may, through the ſanctifying influences of that Spirit Which made us regenerate at Baptiſm, be transformed by the renewing of our minds till good ſhall have acquired the maſtery over evil within us; but ſtill we ſhall ſo far preſerve our identity from firſt to laſt, that what we are on any one day of our lives will be very much what we are on many others; and the difference will, for the moſt part, depend upon the ſtrictneſs with which we have kept God's commandments, or the reckleſſneſs we have ſhown in diſobeying Him. If we have honeſtly endeavoured to adhere to our

baptiſmal vows, our path will have been as that of the juſt, which ſhineth more and more unto the perfect day. If we have been living in wilful ſin, our hearts will have been growing harder, and our conſciences more deadened to a ſenſe of the heinouſneſs of our offences; he that is righteous will be becoming *more* righteous, and he that is wicked *more* wicked; but the character of each ſeparate day of his life will vary but little from that of the day before and the day after: there will, indeed, be a continual progreſs upwards towards light, or downwards towards darkneſs, (for if men are not growing better, they are growing worſe; do what we will, we cannot remain ſtationary;) but the movement from day to day will be ſo ſmall, that to human eyes it will be imperceptible.

If, then, our days taken one with another be ſo much alike, it may be fairly ſaid that any ſingle day is the type and pattern of a lifetime; that what the one is, the other will be found to be; that the *maſs is but the* aggregate of many ſimilar

details; that the character of a lifetime as a whole is little elſe than the perpetual reproduction of a ſingle image, even as a multiplying glaſs, from its numerous facets, reflects the ſelf-ſame figure a hundred times.

If this be true, or even if it be only true to a certain extent, it is of the greateſt importance to our eternal welfare that we ſhould eſtabliſh ourſelves in a habit of paſſing each day, and each portion of the day (ſo far as circumſtances will allow,) according to ſome definite rule, and that inſtead of going on in a random and irregular way, without a defined object and allotted occupation for every hour, we ſhould endeavour ſo to parcel out our time as to make the beſt poſſible uſe of that which is the moſt important talent that God has beſtowed upon us.

There are many perſons who ſeem to think they are at full liberty to ſpend what they call their *ſpare* time as they pleaſe; that when a certain number of hours have been given up to temporal buſineſs, and the duties of their calling, the remainder

of the day may be paſſed as accident or tranſient inclination may direct.

But this is a great and perilous error. We have none of us any *ſpare* time. Did we but view our ſituation in this life rightly, we ſhould know and feel that none of us have an hour to ſpare.

Of courſe I do not mean that we do not need amuſement, relaxation, diverſion of mind. I am not now ſpeaking on that ſubject. I ſimply aſſert that as Chriſtians there is no portion of our exiſtence which we can afford to ſpend in a manner which keeps our eternal intereſts out of ſight. We may labour in our calling, we may take our eaſe and refreſhment when our work is done; but in neither can we do without religion. Religion muſt guide the one, and ſanctify the other. The occupations of our daily life muſt be contrived in ſuch a manner, as that they ſhall all tend to *one object*, the accompliſhmen of that purpoſe for which God ſent us in the world; and this object muſt be ſtea kept in view throughout the day, whole day, and every portion of

that when we are not worſhipping and ſerving God directly, we may be doing ſo indirectly, by framing our thoughts, and words, and works, in ſuch a manner as ſhall be pleaſing in His ſight, and not unworthy of our high privileges and holy calling.

It is to be feared that many of us have got into a way of thinking that ſo as we give up certain ſpecified times to religious obſervances (ſuch as morning and evening prayer, and the like) we ſhall do very well; and the ſervice being performed, we put our religion on one ſide, "like a holiday ſuit," till it is wanted again. But if religion is to be anything to us, it muſt be everything; not a holiday ſuit, but our every-day garb; or rather it will be like a ring, or ſome ſuch gift of a well-beloved friend, which we *never put off from us night or day:* it will be with us and before us continually, the companion of our graver and lighter hours alike, and recalling the Giver to our thoughts perpetually, though with a cheerful or ſaddened remembrance, according to the mood in

which we may chance to be when our eyes reſt upon it.

And if it ſhould be ſaid that religion, by demanding a place beſide us at all times, exacts a hard ſervice, it would be ſufficient to anſwer, that to this end we are born and ſent into the world, that we ſhould be the ſervants of religion, and woe unto us if we neglect her ſervice! "For what is a man profited if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?"

But, in point of fact, religion aſks no more of us than we yield without a murmur to other claimants. It is the object of the life of a man of buſineſs, for inſtance, to make money; and therefore to matters bearing directly on his temporal fortunes he ſteadily devotes ſo many hours of every day; and when thoſe hours are over, he takes his relaxation. Nevertheleſs, his mind is intent on the one all-engroſſing ſubject; he looks at things only as they ſtand in relation to it; all the actions of his life, from the moſt important to the moſt trivial, are in keeping and con

ſiſtent with it; it gives the tone and colouring to his whole exiſtence; his pleaſures are modified by it, and kept in ſubordination to it; nothing is unimportant in his eyes which may be brought to bear upon it; and ſo in the end he very probably ſecures the object of his deſires. Having taken care of the pence, to uſe a homely proverb, he finds that the pounds have taken care of themſelves; having laboured diligently day by day, he finds at the end of years that his labours (in the worldly ſenſe at leaſt) have not been in vain.

"The children of this world are, in their generation, wiſer than the children of light:" and therefore the religious man may gain many a leſſon of prudence from obſerving the diligence and ſhrewdneſs of thoſe whom in other reſpects he would be loth to copy. In nothing is this prudence more to be obſerved than in the regular habits of men of buſineſs, the manner in which they parcel out and economiſe their time. And ſurely it is worth while to take as much care with reference to things eternal, and a treaſure in the heavens, as

the children of this world exhibit in their ſearch after thoſe mere temporal advantages, which are of uncertain attainment, and inſecure when attained. And ſurely, too, they will riſe up againſt us in the judgment, and condemn us if we fail to gain from them thoſe uſeful leſſons with reſpect to the ſyſtematic arrangement of our time which their habits of diligence and perſeverance are ſo well calculated to teach us.

Nor are theſe the only perſons whoſe example will put us to ſhame, if we do not eſtabliſh for ourſelves a rule of daily life. What Biſhop Beveridge has ſaid, when enforcing the duty of ſetting apart certain definite ſeaſons for prayer, may find its application in a wider field. "If you neglect this duty," he obſerves, "the *Papiſts* will riſe up in judgment againſt you, for they punctually obſerve each day their hours of prayer according to their manner of devotions. The *Turks* will riſe up in judgment againſt you, for they conſtantly pray five times a day, and beſide their private devotions, they reckon ther

little better than atheiſts that are not once or twice a week at leaſt in their moſques or temples. The *Pagans* will riſe up againſt you, for, though they knew not the true GOD, they conſtantly prayed to ſuch as they thought to be ſo. *And therefore have a care of yourſelves, and as you excel all theſe in knowledge, ſo be ſure to excel them in practice too.*"[1]

The fact is, that univerſal experience amongſt the wiſe and good of all ages has ſhown, that to ſpend our days well, we muſt ſpend them according to a definite and preſcribed rule. This was the key-ſtone of the monaſtic ſyſtem, the ſecret of its ſtrength, the ſource of the many excellencies which were to be found in it. When days were ſpent in convents according to the ſtrict rule of the order, the monaſtic life was almoſt angelic; but when rules relaxed, and regularity was not inſiſted on, and faſts began to look like feaſts, and nocturns were no longer read in the watches of the night, but delayed

[1] Sermon cxlv. ad fin.

: of holineſs ; but, in point of fact, w
: every one of us bound by vows,—
ſe, namely, of our Baptiſm,—which ar
almoſt all reſpects (certainly in all eſſen
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ceivable. Each hour had its appointe
ɛ ; ſo many hours in ſolitude for medi
ion and ſelf-examination ; ſo many hour

ſeaſons for the infrequent and ſcanty meal. So did the hours make up the day; ſo did the days make up the week; the weeks, the month; the months, the year. And thus year after year glided away, in one uniform courſe: in one never-ending, ſtill-beginning routine of religious obſervance, ſilent, unmarked, uneventful, but gradually and ſurely training the minds ſubjected to ſuch diſcipline to higher and higher degrees of ſpirituality, teaching them to have GOD always before them, in their riſing up and lying down, in their going out and coming in, in the cell as in the church, in the field as in the cloiſter, in the night as in the day, in the feſtival as in the faſt, aiding them to keep that one idea ever before them, "Thou, GOD, ſeeſt me;" and fitting them by habits of unceaſing prayer and praiſe for joining in the everlaſting ſong with which the hoſt of heaven offer their adoration to Him Who is Infinite and Eternal.

No doubt GOD may be ſerved as acceptably by an active life as by a contemplative one, and generally ſpeaking, the

courſe of moſt men's duty falls within the line of active life. There are few ſo ſituated as to have no duties of family or poſition to bind them to the outward world, few in whom it would be right (even if they had the opportunity) to give themſelves up *wholly* to religious retirement.

But if what is here aſſerted be true, namely, that the chief value of a monaſtic life ariſes from the facility which it affords to devotional habits, by its method of apportioning to every period of the day its regular and appropriate duties, then we may affirm that that mode of daily life will be the beſt which approaches moſt nearly to monaſtic *regularity*, or, in other words, that that man is the moſt likely to ſerve God throughout the day, who meaſures out each portion of his day with a view to a diſcharge of his duties therein, and who adheres to the rule which he has thus preſcribed to himſelf *ſteadily*, perſeveringly, and unflinching

CHAPTER II.

"YE ARE ALL THE CHILDREN OF LIGHT, AND THE CHILDREN OF THE DAY: WE ARE NOT OF THE NIGHT, NOR OF DARKNESS. THEREFORE LET US NOT SLEEP AS DO OTHERS; BUT LET US WATCH AND BE SOBER."

ALMIGHTY and Everlaſting GOD, in Whoſe hands are life and death, by Whoſe will all things were created, and by Whoſe providence they are ſuſtained; I, Thine unworthy ſervant, return Thee moſt humble and hearty thanks for that Thou haſt given me life, and that Thou haſt continued it to this time: that Thou haſt hitherto forborne to ſnatch me away in the midſt of ſin and folly, and haſt permitted me ſtill to enjoy the means of grace, and vouchſafed to call me yet again to repentance. Grant, O merciful LORD, that Thy call may not be in vain; that my life may not be continued to increaſe my guilt, and that Thy gracious forbearance may not harden my heart in wickedneſs. Let me remember, O my GOD, that as days and years paſs over me, I approach nearer to the grave where there is no repentance; and grant that by the aſſiſtance of Thy HOLY SPIRIT, I may ſo paſs through this life, that I may obtain life everlaſting, for the ſake of our LORD JESUS CHRIST. Amen.

CHAPTER II.

Of walking in the fear of God all the day long.

IT is the aim, and object, and heart's desire of every child of God, to be enabled so to pass through things temporal, that finally he lose not the things eternal; and therefore it is that the Church teaches us on each successive morning of our lives to say, "Vouchsafe, O Lord, to keep us this day without sin;" and bids us pray to Him Who has safely brought us to the beginning of the day, to grant that therein "we fall into no sin, neither run into kind of danger; but that all our doings may be ordered by His governance, to *do always* that is righteous in His sight."

Thus, like a tender mother, she warns

her children of the danger to which they are moſt expoſed, and points out the manner in which the danger is to be avoided. The evil moſt to be dreaded by us is SIN, —tranſgreſſion of GOD'S commands in thought, or word, or deed: for ſin, when it is finiſhed, leaves its ſtain of guilt upon the ſoul, and bringeth forth death.

But this ſo great evil is one from which, in our own ſtrength, we have no chance of eſcape; and therefore we are taught to ſeek the aid of One Who is mightier than ourſelves, Who will work with us, and co-operate with our feeble efforts, if only we ſeek His aſſiſtance, and ſhow that we ſincerely deſire it by doing all we can to help ourſelves, by availing ourſelves to the utmoſt of the means of defence which we have already, and by carefully avoiding all unneceſſary riſks and expoſure to the enemy.

The Chriſtian, therefore, will conſider that his real buſineſs, on every day of his life, from its dawn to its cloſe, is to be occupied in reſiſting and gaining a maſter over ſin, under whatever varying for

he may be expoſed to its influence, in reliance on the grace of GOD to ſtrengthen him, and enable him to fight manfully as a faithful ſoldier and ſervant of CHRIST crucified. He will apply himſelf wholly to this one thing, and draw all his cares and ſtudies this way. He will not be leſs active and painſtaking in his worldly buſineſs than other men, but he will ſet about it upon another principle, and with other objects than they do. While they are abſorbed in it for its own ſake, he will view it as affording him opportunities of glorifying or of diſhonouring GOD, of walking worthy of, or of diſgracing his Chriſtian calling. He will be "in the fear of the LORD all the day long." He will realize to himſelf *what* he is, and *where* he is: *why* he is here, and what he has to do.

A child feels ever a kind of holy conſtraint in a parent's preſence. He has an inward conſciouſneſs that a loving eye is watching him, and he quails even in thought from its mild, reproving glance. Hence, while that eye is upon him, he

checks his tempers and controls his words: his ſtudies are not impeded by idleneſs and inattention; his play does not merge into rudeneſs. Withdraw him from his parent's preſence, and it will be nothing extraordinary if he ſeem an altered being, wild and undiſciplined, and unmanageable; freer indeed to chooſe between good and evil; yet not a whit the happier for having the choice, ſince trouble is hard at hand when evil is preferred, and our tendency is ever to refuſe the good, and chooſe the evil.

But now aſk a byſtander to what this great difference in the child's character is attributable, and he will reply that in the one caſe he was actuated by the fear of his parent, while in the other that fear was removed. It was *fear*, it will be ſaid, which made the difference.

And to a certain extent this would be true; and yet to attribute it to fear only, in the ordinary ſenſe of the term, would *be injuſtice* both to parent and child. It *is fear, but it is* not ſlaviſh fear. It *fear, but mingled* with other feelings; re

verence, confidence, truſt, love. And in proportion as love and affectionate regard prevail over fear, will be the child's endeavour to be in his parent's abſence what he is in that parent's preſence.

Now ſuch as is the conſtraining influence of a parent over a child, ſuch is that of our Heavenly FATHER over His true children: only the feeling is more deep and intenſe, and mingled with profounder reverence and awe. In proportion as we habituate ourſelves *practically* to the conviction that His eye is *ever* upon us, that He hath ſearched us out and known us, that He is about our path and about our bed,—that He ſpieth out all our ways, and that there is not a word in our tongue but He knoweth it altogether, ſhall we be in His fear all the day long. Love, and truſt, and gratitude, will mingle with holy fear, and will, as it were, open the eyes of our mind, ſo that we ſhall ſee Him that is inviſible, and our moſt trivial as well as our moſt important actions will be done *as in* the full light of His countenance. We ſhall have a ſenſe of His

preſence abiding in us continually, and thus we ſhall be preſerved from thoſe rude, bad ways, and that unholy freedom, to which thoſe are tempted to give themſelves up who would eſcape from God's preſence if they could, and who, by ſhutting their own eyes, contrive to perſuade themſelves that He is not looking at them.

The Chriſtian, then, will walk in the fear of God all the day long, and will thus be kept from ſin. He will fear to offend, he will deſire to pleaſe God; and theſe mingled emotions of reverent affection and grateful awe will wax ſtronger and ſtronger in him the more they are exerciſed, till they influence all his habits, and pervade and ſanctify the whole tenor of his life, confirming him where he is weak, teaching him where he is ignorant, encouraging him where he is timid, and making him more ſtrict in his obedience, and more zealous for God's honour continually. "*The very* beginning of wiſdom," ſaith *the wiſe man*, "*is* the deſire of diſcipline, *and the care of* diſcipline is love; and

love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption; and incorruption maketh us near unto God."[1]

Thus the daily life of one who walks in God's fear all the day long will be of a peculiarly regulated and chastened character. Things will not be done upon impulse, upon the spur of the moment, and in a random way, but soberly, calmly, and upon a settled principle, as in the conviction that all is done in God's sight, and that what is done amiss cannot be recalled, and that what is left undone, where not irreparable, cannot be repaired without loss of time which is due to other objects.

But there is another cause besides this habit of walking in the *fear* of God all the day long, which will give to Christian life a grave and chastened tone. The Christian's life is a life of daily *self-denial;* for without the exercise of this grace, no man can hope for true fellowship in the

[1] Wisdom vi. 17, 19.

WILL COME AFTER ME, LET HIM D
HIMSELF, AND TAKE UP HIS CROSS DAI
AND FOLLOW ME."

Unleſs, therefore, we are able to ſay ourſelves that each day, as it paſſes, ſeen us, in ſome ſenſe, taking up our deemer's Croſs, and following Him al the ſaving but dolorous way of ſelf-den we cannot without preſumption app priate to ourſelves the title of His ciples.

Now it has pleaſed God to caſt our in times when this duty of ſelf-den never palatable to our corrupted natu has become, through a combination

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t obedience is looked on as an
y: to "endure hardneſs" is
a ſort of ſuperſtitious ſelf-im-
voluntary faſtings and mortifi-
he fleſh are decried as formaliſm
iſm, and ſelf-denial, as a Chriſ-
is either kept out of ſight, or
ed away. It is commonly ſaid
ſes are ſent us we muſt ſubmit
em, but that it is fooliſh and
, nay ſinful, to make croſſes for

this latter aſſertion contains a
s well as a very miſchievous
acy, it will be as well to make
ks on it in this place.
t, it ſhould be obſerved that,
ld ſay what it may, the duty
lf-denial is ſo urgently and fre-
oined upon us in the Goſpel by
nd His Apoſtles, that there is
t *of the* New Teſtament in

which it is not either openly or implicitly inſiſted on again and again. But even were not this the caſe, ſtill if there be any meaning in words, the language of our SAVIOUR which has been already quoted, is ſo clear and unequivocal, that that ſingle text is amply ſufficient to prove the point.

But, ſecondly, ſince we always do thoſe things the beſt which we are in the habit of doing continually, and ſince GOD expects of us the beſt that we can do, it follows that we ſhall do wiſely in affording ourſelves opportunities of voluntary ſelf-denial, ſo that by thwarting our inclinations, and controlling our appetites in little things, we may acquire ſuch a habit of ſelf-maſtery, as that when a call is made on us for ſome greater ſurrender of our will, we ſhall make it eaſily, readily, and as a matter of courſe.

But, thirdly, the popular excuſe for ſelf-indulgence which I am here combating takes altogether an erroneous view of *our mutual* relations to one another in our *ſocial capacities*, for it goes upon the i*tion that we have* very *few* opportuni

of ſelf-denial, and that it is a grace which can only be exerciſed when it pleaſes GOD to ſend us (which He does ſo rarely) ſome ſtrong temptation, or cruſhing affliction, or calls on us to make ſome *great* ſacrifice for the ſake of others. And ſuch a notion implies either a very low view of what religion requires, or a very low ſtandard of practice, for, ſo to ſpeak, not a day paſſes over our heads in which we have not *multiplied* opportunities of preferring others to ourſelves, and therein of exerciſing ſelf-denial. Even the commoneſt courteſies of life, and "good manners," do in fact involve a ſurrender of our own inclinations. Of courſe I am not exalting theſe petty details, which are often attended to unconſciouſly, or becauſe the conventional habits of ſociety inſiſt on them, as though the due diſcharge of them were neceſſarily any tribute to Chriſtian principle; nevertheleſs, a well-regulated mind will bring Chriſtian principles to bear upon them, and a neglect of them is *a ſure evidence* of a lack of Chriſtian prin*ciple, which* is always tender of the feel-

ings of others, and extends itſelf to the
minuteſt, as well as to the moſt important
actions of our lives. It would be no more
than truth to ſay that we cannot take a
meal, or have the ſmalleſt intercourſe with
a fellow-creature, without having at the
ſame time an opportunity of exerciſing
ſelf-denial. But if this be ſo, who tha
conſiders the ordinary tenor of daily lif
will ſay that it is no field for ſelf-denial
Is it nothing to ſubmit to unkindne
without bearing malice? to put up wi
the wearing vexations which ſuperi
often inflict on their inferiors in rank
it nothing to live on patiently day
day, and year after year, with perſon
a fractious, fretful, repining temper
thing to reſtrain oneſelf, and keep
when unjuſtly accuſed? nothing to
comforts, in order that we may hav
to give to the poor of CHRIST? i
thing to give up our own reſt, that
watch beſide a ſick bed? is it no
exert for the ſake of others whe
weary, to ſeem cheerful when w
leſt we ſhould diſpirit them;

pain, and not talk about ourſelves, leſt the mention of it ſhould grow tireſome to them; to ſurrender our own wiſhes unreſervedly, leſt they ſhould be diſappointed? Surely theſe are opportunities for ſelf-denial; nothing indeed very great or praiſeworthy when all is done; but yet they may be done for CHRIST'S ſake, and for love of Him. And he muſt be in circumſtances ſingularly unlike thoſe in which the majority of his fellow-creatures find themſelves, who has no daily opportunities for exerciſing himſelf in ſuch ſelf-denials as theſe. However, if there *be* any perſons in whoſe path there are really no croſſes, then I would ſay, the ſooner they make themſelves croſſes the better; the ſooner they accuſtom themſelves to habits of ſelf-denial, the ſooner will they eſcape the dangers which ſurround them at preſent; for to repeat a moſt unwelcome and unpopular, but moſt true obſervation of Biſhop Wilſon, "It is a moſt miſerable ſtate for a man to have every thing *according to his* deſire, and quietly to enjoy *the pleaſures* of life. There needs no

For all these reasons, it is evid
a Chriſtian will be rather looking
than avoiding opportunities whe
exerciſe himſelf in ſelf-denial. A
in caſes where, ſo far as duty is con
it is a matter of indifference whe
take the line of ſelf-indulgence
renunciation, he will ordinarily, an
were, inſtinctively prefer the latter
as being at any rate the *ſafeſt*.

Such, indeed, is not, and never w
the way of the world. The man
always ſeek pleaſure, and pamper
ſelves as much as they can: their
will be, "Let us eat and drink,

to increaſe evil by anticipating it, and preparing for it. How different is this from the view of the ſubject which the earneſt-minded Chriſtian will take! "In what inſtances," aſks Thomas à Kempis, in the name of a diſciple of CHRIST, "is ſelf to be relinquiſhed?" and the anſwer which is made in the Maſter's name is as follows: "*In all—at all times,*—as well this hour as the next: in matters of temporary and of eternal moment. I admit no exceptions, but expect to find thee diveſted of all that can be called thy own. Otherwiſe how canſt thou be Mine, and I thine, unleſs thy whole frame of mind and diſpoſition be entirely devoted to My ſervice? The ſooner this ſurrender of thyſelf be made, and the more complete and ſincere it be, the more acceptable thy own gain. . . . . Forſake *thyſelf*, reſign *thyſelf*. Give all for all; ſeek *nothing* for thyſelf; call for nothing back; adhere firmly and unchangeably to ME, as the condition of poſſeſſing, and thus thou ſhalt attain *freedom of heart*, and darkneſs ſhall not envelope thee. Strive, pray for, earneſtly

object,—*that thou all self-poſſeſſion* and
iaked Maſter: to die
rnally to Me. Then,
all wicked perturba-
ious care ſhall ſubſide:
ır ſhall recede, and in-
ɔeriſh."[1]

at holy Biſhop, whoſe
eady quoted, and whoſe
f the ſpirit of primitive
yourſelf ſome

ruptions; bearing all theſe with patience and reſignation to the will of GOD. Do all this as unto GOD, with the greateſt privacy."

So, laſtly, (for to multiply quotations on this point, would be to make extracts from every volume which has been written on the practice of a Chriſtian,) the author of "The Rule and Exerciſes of Holy Dying" thus ſpeaks: "He that deſires to die well and happily, above all things muſt be careful that he do not lead a ſoft, a delicate, and a voluptuous life; but a life ſevere, holy, and under the diſcipline of the Croſs, under the conduct of prudence and obſervation, a life of warfare and ſober counſels, labour and watchfulneſs. No man wants cauſe of tears and a daily ſorrow. Let every man conſider what he feels, and acknowledge his miſery; let him confeſs his ſin, and chaſtiſe it; let him bear his croſs patiently, and his perſecutions nobly, and his repentances willingly and conſtantly; let him pity the evils of all the world, and bear his ſhare in the calamities of his brother; let him long and ſigh for

heaven; let him tremble and
: he hath deſerved the pains of
ıim commute his eternal fear
ıoral ſuffering, preventing God's
y paſſing one of his own; let
for the labours of his pilgrim-
e dangers of his warfare; and
e he hath ſummed up all theſe
l duties, and contingencies, all
cauſes, inſtruments, and acts of
will find that for a ſecular joy
ıneſs of ſpirit, there are not left
ſpaces of his life."
t is, that inſtead of allowing

truer view of his own ſtate and condition:

"Bethink thee *what* thou art, and *where*,
A ſinner in a life of care,"

will be an admonition continually recurring to him, and he will endeavour to acquire ſuch ſubdued, diſciplined, chaſtened habits of life, as ſhall befit one who knows that as the offſpring of a fallen race he has been condemned to death, of which the temporal infliction is ever hanging over him, and that as a baptized Chriſtian he has formally renounced the world, the fleſh, and the devil, or in other words that he has vowed to lead a life of daily ſelf-denial, in which, by continual thwarting his appetites, he will become dead and crucified to all thoſe things to which by nature he is moſt inclined.

And becauſe this courſe of habitual ſelf-denial which Scripture hath enjoined, nd ſo many ſaints have recommended to s by their life-long example, as well as *their* words, is in itſelf repugnant o *all men*, and difficult of attainment;

and becauſe for men to have boldneſs to run counter to the ways of the world, and to put an habitual reſtraint upon their inclinations, they require all helps and encouragements that may be deviſed, Holy Church, who ever watcheth how beſt ſhe may miniſter to the ſpiritual wants of her children, hath taken order ſo to arrange her yearly courſe of ſervice, as to provide them therein what they require; ſhe preſcribes a mode of life which ſets a continually-recurring ſeries of checks in the way of ſelf-indulgence, and ſhe relieves thoſe who betake themſelves in earneſt to the work of gaining a maſtery over their appetites from accuſations of ſingularity and affectation, by aſſuming to herſelf the office of directing them, and thus enabling them to plead that they are not chooſing paths for themſelves, but obeying her.

For look at the arrangement of the Liturgical year, and you will ſee at a glance how admirably it is calculated to keep us *in the fear of* God every day, and all day *long. He is brought* before us continually *the Holy and* Undivided Trinity, t

Eternal FATHER, the Only-Begotten SON, the Sanctifying SPIRIT,—each, in His Perſon or Offices, the Church acknowledges with adoration, and teaches her children to have before their eyes and in their hearts. Day by day they glorify GOD, for the perfection of His own attributes, or for the graces He has beſtowed upon His Saints. Thus His Name is on their lips, and His law in their minds continually. And thus they are diſciplined with a holy diſcipline, till they learn to live as in the preſence of GOD, and to forget themſelves, and their own wills, and natural appetites, in their growing deſire to ſerve and pleaſe Him more and more.

But this is not all; for, while the Church commemorates the merciful acts of the Moſt High to His people, ſhe makes the nature of that commemoration, and the manner of obſerving it, to be inſtruments for influencing and forming the minds of her children. Her year is an alternating courſe of Feaſts and Faſts; the one to cheer, the other to purify, and *both to ſpiritualiſe* the affections, and exalt

them above this dark and miſerable world. Her faſts give ſobriety to her feaſts. Her feaſts ſoothe, as it were, and allay the pangs of her faſts. The two together contribute to keep up a diſciplined and chaſtened ſtate of mind in thoſe who obſerve them. Firſt the year begins with Advent, as a ſeaſon of eſpecial vigilance and watchfulneſs, followed by the joyous Chriſtmas time, with its attendant feſtivals. Then a pauſe, as it were, for the weeks after Epiphany, in which to prepare for a long period of penitential diſcipline. Then mournful, unjoyous Lent, with its forty days of mortification, yet a break on each ſeventh day, leſt the journey ſhould be too much for us, and we ſhould faint by the way. Then Eaſter, with its fifty days of gladneſs, and theſe checked and held in control, leſt joy ſhould paſs into exceſs, by the intervention of the Friday's faſt in every week. And ſo through the whole courſe of the year, Ember days, Rogation days, vigils alternating with feſtivals, leſt joy ſhould be all joy, or mourning *mourning*.

But in fact we need not extend our view over a whole year to learn the Church's mind: a *week* will ſhow it, nay, a ſingle *day*.

Time was when ſervices were appointed for may ſeparate portions of the day,—Matins, Lauds, Prime, Tierce, Sext, Nones, Veſpers, Compline,—in order that at ſome hour every one might have an opportunity of joining in public worſhip. To us who are ſo diſpoſed to undervalue our privileges, ſuch multiplied opportunities would, I fear, ſeem rather a burden than a bleſſing; yet we ſhall do well to remember that even theſe were a relaxation of the ſtrictneſs of a purer age: for the ſervice called matins was made up of three nocturns, which the faithful, after the pattern of holy David, were wont to celebrate at three ſucceſſive intervals of the night.[1] Thus of old they wor-

[1] See Rubricæ generales (Breviar. Paris.) Pars Hyemalis. "Officium nocturnum, quod etiam Vigiliarum nomine nuncupatur, inſtitutum eſt ut celebretur noctu, ad exemplum Davidis qui mediâ nocte *ſurgebat ad confitendum* nomini Domini. *Nunc quia in pleriſque* locis ex conſenſu Eccleſiæ

ſhipped GOD ten times (excluſive of their private devotions) in the courſe of the twenty-four hours.

The Church of England has only preſcribed public worſhip in the morning and evening. But it is the morning and evening of *every day*, and thus, how much ſoever her ordinance may be neglected, ſhe teſtifies her deſire that each day of her children's lives ſhould be begun, continued, and ended in GOD, and that He ſhould be their Ruler and Guide through all the changes and chances of their mortal courſe.

And as each day has its routine of holy worſhip, ſo each week has its appropriate days of ſpecial obſervance; the one of holy joy and thankſgiving, in commemoration of the LORD'S reſurrection; the other of faſting and ſorrow, in memory of His moſt precious death, and in renunciation of the ſins which cauſed it.

Thus the Church does all ſhe can to inculcate upon us what the tenor of our

mane perſolvitur, dicitur vulgato nomine Matutinum."

days ſhould be, and to help us to make them conformable to the pattern which ſhe ſets forth. She ſhows that we cannot do without religion for a ſingle hour, and that religion muſt ſanctify the whole progreſs of the day. She keeps before us the thought that we are by nature ſinners, and that we were the children of wrath; that we have been forgiven once, and that as a conſequence of that forgiveneſs we are pledged by many vows difficult to keep, and perilous to infringe; and further, that nothing but a ſteadfaſt courſe of ſelf-denial, and a perpetual conteſt with our luſts and appetites, will make us meet to receive thoſe meaſures of Divine Grace without which we ſhall never be enabled to walk worthy of our vocation: laſtly, ſhe leads us to think continually of the ſhortneſs and uncertainty of this preſent life. Thus ſhe teaches us ſo to number our days, that we may apply our hearts unto wiſdom, and acquire that ſober, earneſt, watchful, diſciplined ſtate of mind, which alone is fit for men who have realiſed to themſelves *the thought that* each day may be their

laſt, and that after death cometh judgment.

At the ſame time, by her holy feaſts ſhe revives our drooping ſpirits, cheers us, encourages us, bids us to be of good heart, to remember that in CHRIST JESUS we are objects of GOD's moſt pitiful compaſſion and tender mercy, that He is a loving FATHER, Who willeth not that any of His children ſhould periſh; that He has bought us and given us a portion within His Holy Catholic Church, and that ſo long as we walk in her paſtures we are ſafe.

But, as has been truly ſaid, in order to be Catholics in faith, we muſt be ritual Catholics: there is no other way. Let us, therefore, lay it down as a rule never to be departed from, that each day of our lives ſhall be ſpent as much as poſſible according to *rule*, and that that rule ſhall be the rule of the Church of which we are members.

With this object, let us endeavour to *aſcertain what* will be the leading charac*teriſtics of a well-ſpent* day.

CHAPTER III.

"WATCH AND PRAY, THAT YE ENTER NOT INTO TEMPTATION."

"O LORD, OPEN THOU MY LIPS, AND MY MOUTH SHALL SHOW FORTH THY PRAISE."

Almighty God, the Fountain of all wiſdom, Who knoweſt our neceſſities before we aſk, and our ignorance in aſking; we beſeech Thee to have compaſſion on our infirmities; and thoſe things, which for our unworthineſs we dare not, and for our blindneſs we cannot aſk, vouchſafe to give us, for the worthineſs of Thy Son Jesus Christ our Lord. Amen.

CHAPTER III.

The Chriſtian's Daily Rule.

HERE is but one way in which we can ſpend a day well. It is by obſerving throughout its courſe that golden rule which S. Paul gave to the Chriſtians of Corinth, "WHETHER YE EAT, OR DRINK, OR WHATSOEVER YE DO, DO ALL TO THE GLORY OF GOD."[1] Our every action muſt be begun, continued, and ended in Him, muſt be done as in His preſence, and in the deſire of His grace and favour.

Now the ordinary actions of every day may be claſſed under the following heads: *thoſe which* are directly devotional, and

[1] 1 Cor. x. 31.

ıich a
eing indifferent
eleſs be ſo performed as
ing of a devotional character. Under
rmer head will be comprised attend-
on the ordinances of the Church, all
of prayer, whether public or private,
litation, ſelf-examination, hearing or
ding and ſtudying the Word of God;
ts of mercy, and acts of ſelf-denial, and
ortification of the fleſh: under the latter
ur uſual work and worldly buſineſs, o
converſation with our fellow-men, c
meals and recreations.

Of each of theſe I will now procee
reſerving, however, for ſep
marks which I ha
ience to C

How, then, will the Chriſtian ſpend a common day?

I. *Firſt, as to his Prayers, their nature and number.*

The Chriſtian is a man of prayer, and, in proportion as he advances further in the ſpiritual life, will prayer occupy a larger and larger ſhare of his time and thoughts; but no one ever became at once a man of prayer, and though, like other habits, it grows eaſier to us the more we exerciſe it, I believe the experience of all GOD's faithful ſervants will teſtify that the ſpirit of prayer is the moſt difficult of all graces to acquire. For as prayer is the ſureſt and moſt efficacious method of reſiſting the devil, baffling his crafty efforts, and driving him from us, ſo does it ſeem to be the thing which, ſo to ſay, brings him neareſt to us in his attempts to do us harm. What would ſeem more natural and eaſy, than that we who have ſins to

under other circumſtances. The "Golden Grove" appeared in 1654, when the "adverſaries were roaring in the midſt of the congregation, and had *ſet up their banners* for tokens."

deplore, mercies to acknowledge, and wants to expreſs, ſhould apply ourſelves to GOD, and open our hearts unto Him, ſimply, reverently, heartily, truſtfully? And yet what is there which in reality is more difficult? We may be calm, earneſt minded, and without frivolity in the ordinary buſineſs of life: but the moment we are on our knees, and engaged in the moſt important work to which we can betake ourſelves, we ſeem at once to be entangled in a ſnare, and as if we were no longer maſters of ourſelves. Without the moſt earneſt efforts, we cannot apply ourſelves properly to what we are about; our minds wander; the ſillieſt, moſt tireſome imaginations, come thronging upon us; our thoughts are diſtracted: they go one way, and our lips another; matters of buſineſs or pleaſure; this perſon's words, that perſon's appearance, things the moſt trivial or the moſt important, come ruſhing in upon us unbidden, bewildering us with their *variety,* and the rapidity of their ſucceſſion; *and borne* on by a ſtrength which *aſſuredly is not* their own. We ne

ray, but Satan ſtands watching every inlet of ſenſe, in order to divert us from our purpoſe, and nullify our efforts, and make us turn our devotions into a mockery. Every diſtraction is a whiſper from him, breathing upon us the hot, ſtifling air of hell; and if our eyes could pierce the unſeen world, we ſhould behold him at our ſide, exulting over our weakneſs, and watching how to ſeduce us further.

But if prayer be (what the experience of every one of us ſhows it to be) as difficult as it is indiſpenſable to our ſpiritual welfare, it follows that we ſhall do well to avail ourſelves of all prudential ſuggeſtions which may help us to render the *habit* of prayer more eaſy to us. Hence we ſhall not attempt too much at firſt, and we ſhall not deſpair of ultimate ſucceſs, becauſe we do not find ourſelves at the outſet all that we could wiſh ourſelves to be. The man walks erect, while the infant creeps; and if the infant attempts to raiſe himſelf on his tottering feet before they *are ſtrong* enough to ſupport his weight, it *cannot be* but that he will fall to the

ground. And ſo with regard to prayer. If we are too weak to make long prayers, we muſt make ſhort ones; if through manifold diſtractions we cannot ſay all we wiſh at once, we muſt ſay it at intervals: only we muſt never reſt ſatisfied where we are, but try and do better daily. In prayer, as in other graces, we muſt not be content with ourſelves till we have achieved the higheſt attainable point. The Chriſtian rule is, "Be ye *perfect*, even as your FATHER Which is in heaven is perfect."

§ 1. And now as to the nature and matter of our prayers. Since from GOD all good things do come, and He is the Giver of every good and perfect gift, our prayers to Him will be commenſurate with our wants, and to Him we ſhall betake ourſelves for all thoſe things ſpiritual and temporal of which we ſtand in need. For the former we ſhall apply unreſervedly; for the latter generally only, *and in* ſubmiſſion to what He thinks beſt *for us.*

For power and ſtrength to pray

ceptably, for reverence and holy fear, for knowledge and true godlineſs, for light, for grace to repent, for ſteadfaſtneſs, for faith, for purity, for the ſpiritual mind, for a temper of willing obedience, for ſuch like Chriſtian virtues as theſe, and for bleſſings on our brethren in the world, we ſhall pray, nothing doubting but that if duly aſked in the Name of CHRIST, GOD will give them to us.

But for temporal bleſſings, though we ſhall not be afraid to aſk for them, as acknowledging thereby that we look to GOD for *all things*, we ſhall be careful of deſcending into particulars and minute details, as being ſatisfied that we can but very rarely know what is really beſt for us. Therefore, while we pray to GOD to give us each day our daily bread, we ſhall have the manner of it to Him, beſeeching him to give us that which we *ſhould* aſk if we knew as well as He doth what moſt deſirable for us, and in compaſſion to our infirmities, to grant us for *worthineſs* of His SON, thoſe things *which for* our unworthineſs we dare

not, and which for our blindneſs we cannot aſk.

Now theſe petitions for all things needful for our ſouls and bodies, together with ſuch other devotional exerciſes as are befitting to a Chriſtian, have been compriſed under the following heads :—

ACTS OF CONFESSION.

ACTS OF HUMILIATION, CONTRITION, AND DEPRECATION.

PRAYERS FOR GRACE.

ACTS OF FAITH.

ACTS OF INTERCESSION.

ACTS OF PRAISE, ADORATION, AND THANKSGIVING.

And all theſe acts are ſo eſſential, that no devotional exerciſes can be looked upon as complete in which any one of them is omitted. It is not of courſe intended to be aſſerted, that it is indiſpenſable that all ſhould be offered up at the ſame time; but in the courſe of every day at leaſt a place and time ſhould be found for all of them, elſe ſome great and important duty of *prayer* will be neglected.

1. An *act of Confeſſion* is the firſt by which we ſhould approach our Heavenly FATHER. Bearing in mind what we were by nature,—children of wrath; and what we were made by Holy Baptiſm,—even Children of GOD: remembering the reſponſibilities which our admiſſion to baptiſmal privileges conferred on us, the vows by which we bound ourſelves to unreſerved obedience and an inceſſant warfare with our indwelling corruption, and knowing further how much of groſs, actual tranſgreſſion we have to anſwer for, how preſumptuouſly we have often offended GOD, how ſpotted and defiled with ſin our beſt ſervices have been, how much we have left undone which ought to have been done, how manifold our negligences, ignorances, and infirmities both have been, and are, it muſt be evident to us that till we have acknowledged our tranſgreſſions, we are in no condition to approach the Throne of Grace, or to apply in the Name of CHRIST for remiſſion and pardon. The Pſalmiſt ſpake on this wiſe: "I will *confeſs* my wickedneſs," ſaid he, "and be

ſorry for my ſin." And again, "I will acknowledge my ſin unto Thee: and mine unrighteouſneſs have I not hid. I ſaid, I will confeſs my ſins unto the LORD: and ſo Thou forgaveſt the wickedneſs of my ſin." And ſo in that pſalm in which he bewails his miſerable fall, and the crimes of adultery and blood-guiltineſs to which he had given way, every application for mercy is mingled with the confeſſion of how deeply he had offended. "Have mercy upon me, O GOD, after Thy great goodneſs: according to the multitude of Thy mercies do away mine offences. Waſh me thoroughly from my wickedneſs, and cleanſe me from my ſin. For I acknowledge my faults: and my ſin is ever before me."

It is to be hoped, indeed, that few who profeſs and call themſelves Chriſtians have the ſtains of ſuch ſins as David's upon their ſouls; but, on the other hand, it is greatly to be feared that very few are those *who have kept*, or even endeavoured to *keep their baptiſmal* robe pure and *unſullied; and* who have not upon

nſciences the remembrance of ſome *urſe* or *habit* of known ſin, and who e therefore bound to a life-long confeſ- on of their offence, if it be only as a eans of humiliation. And even if by od's mercy we have been ſaved from vert acts of tranſgreſſion, it is not to be oubted that we have at times liſtened to ie tempter, and been drawn away and nticed of our own luſt, which luſt hath nceived at leaſt, though the ſin hath not me to the birth. We have all ſome eſetting temptation,—pride, covetouſneſs, nſuality, ſelf-will, bad temper, or what- ver it may be, and few days, perhaps, go ver our heads without our being betrayed nto ſome unchriſtian yielding to it. And eſides all this, the very ſtricteſt and moſt ratchful among us are continually ſubject o little weakneſſes and follies, which, though (being checked where obſerved) ney may not peril our ſalvation, ſtill mar ur obedience, and render it imperfect. ſſuredly, the Chriſtian will never be *ithout* offences and frailties to confeſs; d *conſequently* confeſſion,—" confeſſion

of the ſins of his youth, and the ſins of his age; the ſins of his ſoul, and the ſins of his body; his ſecret and his whiſpering ſins; his preſumptuous and crying ſins; his wanton and idle ſins; his ſerious and deliberate ſins; the ſins that he has done to pleaſe himſelf, and the ſins that he has done to pleaſe others; the ſins which he knows, and the ſins which he knows not; the ſins which he has laboured ſo long to hide from others, that now he has even hidden them from his own memory,"—confeſſion of theſe will *always* precede his other devotions.

2. Confeſſion will, by natural conſequence, be followed by acts of *Humiliation*, in which he will own himſelf unfit, through his vileneſs and filthineſs, to approach the All-Pure and All-Holy; by acts of *Contrition*, in which he will expreſs his deep ſhame and ſorrow of heart for his paſt offences both known and unknown; for ſecret ſins; for ſins which *we have* forgotten or never perceived, bu *which are not*, therefore, unobſerved *Almighty* GOD, and as ſuch, are record

againſt us; and which do not, becauſe by us unnoticed, the leſs require to be blotted out from His remembrance by the Blood of His Beloved SON: by acts of *Deprecation*, in which he will beſeech GOD not to deal with him after his ſins, nor to reward him according to his iniquities, but that for CHRIST's ſake He will turn from him thoſe evils which he has moſt righteouſly deſerved, and vouchſafe him pardon and peace.

3. To theſe prayers will immediately ſucceed petitions for the *Grace and Aſſiſtance of* GOD *the* HOLY GHOST, Who was given to us in Baptiſm, Whoſe temples are we, and Whom we have nevertheleſs, ſo often grieved, and from Whoſe admonitions we have turned away. We ſhall pray to Him for ſtrength to pray aright, for the power to repent more deeply, and to live more watchfully for the time to come. We ſhall beſeech Him to enable us to mortify and kill all vices in us, and to confirm and aid us in our exertions *after holineſs*. We ſhall implore Him to *direct, ſanctify*, and govern us wholly

roughout the day; to deliver us from
he snares of Satan; and to defend us
gainſt ourſelves, to fight for us when we
are aſſaulted, to heal us when wounded, to
revive us when deſtroyed; to be joyful for
nothing but that which pleaſeth Him, nor
ſorrowful for anything but that which doth
diſpleaſe Him; that the Spirit of CHRIST
may be more and more formed in us day
by day; that we may deny ourſelves more
and more, and bear our croſſes thankfully,
following Him ever in the ways of diſci-
pline and ready compliance to GOD'S Will;
and thus becoming "obedient without
arguing, humble without fawning, patient
without grudging, pure without corrup-
tion, merry without lightneſs, ſad without
miſtruſt, ſober without dulneſs, true with-
out doubleneſs, fearing GOD without de-
peration, and truſting Him without pre-
ſumption."[1] Finally, we ſhall beſeech
Him to give us patience in troubles, hu-
mility in comforts, conſtancy in tempta-
tions, thankfulneſs for mercies, fear c

[1] *Bishop Cosin's Devotions (Matins).*

judgments, and of the loſs of bap-
grace, and mindfulneſs of His pre-
ır evermore.[1]

apology will be required by readers who
'erſant with the language in which it is
for reminding them of that moſt beautiful
prehenſive prayer for grace, which forms
ſt of the following ancient hymn:

"Veni Sancte Spiritus,
Et emitte cœlitus
Lucis Tuæ radium.

Veni Pater pauperum,
Veni dator munerum,
Veni lumen cordium.

Conſolator optime,
Dulcis hoſpes animæ,
Dulce refrigerium.

In labore requies,
In æſtu temperies,
In fletu ſolatium.

O Lux beatiſſima,
Reple cordis intima
Tuorum fidelium.

Sine Tuo Nomine,
Nihil eſt in homine,
Nihil eſt innoxium.

4. And now ſince whoſoever will be ſaved, before all things it is neceſſary that he hold the *Catholic Faith*, the Chriſtian will ever make it a part of his prayers that he may be kept ſteadfaſt in that belief which has been held by the Church, by all her true children in all times and in all places; that he may be preſerved as well from miſbelief, as from unbelief; as well from the falſe doctrines of paſt ages, as from thoſe of the preſent; as well from Proteſtant hereſies as from Romiſh errors and ſuperſtitions; as well from a waver-

Lava quod eſt ſordidum,
Riga quod eſt aridum,
Sana quod eſt ſaucium.

Flecte quod eſt rigidum,
Fove quod eſt frigidum,
Rege quod eſt devium.

Da tuis fidelibus
In Te confidentibus
Sacrum ſeptenarium.

Da virtutis premium,
Da ſalutis exitum,
Da perenne gaudium."

ing mind, as a blinded and hardened heart. And to this end, he will, either as an act of worſhip, repeat the Creeds of the Church, ſolemnly as before GOD, declaring his aſſent and conſent thereunto; or elſe he will turn the articles of his belief into a prayer, beſeeching GOD to help his unbelief and increaſe his faith, that ſo he may rightly worſhip the Unity in Trinity, and Trinity in Unity, acknowledging the Power, the Providence, the Paternal Affection of the Almighty FATHER: the Conception, Birth, and Paſſion; the Croſs, Death, and Burial; the Deſcent, Reſurrection, and Aſcenſion; the Seſſion, Return, and Judgment of the Eternal SON; in His Conception and Nativity, the purification of our impure conception and nativity; in His ſufferings, thoſe evils turned away, which we moſt righteouſly have deſerved; in His Croſs the curſe of the law aboliſhed; in His Death, the ſting of Death taken away; in His Burial, our final corruption in the grave annulled; in His Reſurrection, the firſt-fruits offered of them *that ſlept*; in His Aſcenſion, that

He goeth to prepare a place for us; in His Seſſion at the Right Hand, His willingneſs to make intercеſſion for us; in His Second Coming, His reception of His Own to Himſelf; in His Judgment, the reward of every man according to his works: acknowledging further the HOLY GHOST to be the LORD and Giver of life; His calling us out of the world, and ſanctifying us in it: and finally, praying that we may receive from Him the breath of ſaving grace, ſo that we may be partakers of the ſanctification and election of the Church, and have our ſhare in its ſacraments and prayers, its tears and afflictions, unto an aſſurance of the remiſſion of our ſins, and a hope of reſurrection and tranſlation unto life eternal.[1]

5. Having thus prayed for ourſelves, and aſked for ſuch things as are neceſſary for our ſouls and bodies, we ſhall paſs on to an *Act of Interceſſion*.

And here it may be remarked that this *branch of devotion* is one to which it is

[1] *See* "*Acts of* Faith," in Biſhop Andrewes' *Devotions*.

to be feared that many are diſinclined to give due place and weight. They think it ſufficient that each man ſhould pray for himſelf; or if they are not quite ſatisfied with this they content themſelves with praying for thoſe who are neareſt and deareſt to them. Such a habit, however, implies a very low view, both of their privileges and reſponſibilities. It behoves them rather to think of the ſaying, "Qui pro ſe ſolo orat, pro ſe ſolus orat." If it be the greateſt honour, as well as the higheſt happineſs, for any true Chriſtian to be made like unto CHRIST, even though it be in the way of ſuffering, how incalculably will ſuch an one prize any opportunity of ſharing, though in the moſt ſubordinate degree, in thoſe works of mercy in which the SON of Man continually exerciſed Himſelf. He had pity on His brethren which were in the world, and in proportion as we exerciſe the corporal and ſpiritual acts of mercy,[1] do we

[1] "The *works* of mercy are ſo many as the *affections of* mercy have *objects*, or as the world *hath kinds of* miſery. Men want meat, or drink,

reſemble Him; and never more ſo (I ſay it with all reverence) than when we imitate Him in the work of interceſſion. He

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or clothes, or a houſe, or liberty, or attendance, or a grave. In proportion to theſe, ſeven works are uſually aſſigned to mercy, and there are ſeven kinds of *corporal* alms reckoned. I. To feed the hungry. II. To give drink to the thirſty. III. Or clothes to the naked. IV. To redeem captives. V. To viſit the ſick. VI. To entertain ſtrangers. VII. To bury the dead. (See S. Matt. xxv. 35, &c., and xxvi. 12.) But many more may be added. Such are, VIII. To give phyſic to ſick perſons. IX. To bring cold and ſtarved people to warmth and to the fire: for ſometimes clothing will not do it; or this may be done when we cannot do the other. X. To lead the blind in right ways. XI. To lend money. XII. To forgive debts. XIII. To remit forfeitures. XIV. To mend highways and bridges. XV. To reduce or guide wandering travellers. XVI. To eaſe their labours by accommodating their work with apt inſtruments, or their journey with beaſts of carriage. XVII. To deliver the poor from their oppreſſors. XVIII. To die for my brother. XIX. To pay maidens' dowries, and to procure for them honeſt and chaſte marriages.

"*The works of Spiritual* Alms and mercy are *I. To teach the ignorant.* II. To counſel doubting perſons. III. To admoniſh ſinners diligently,

ntercedes above, and it is permitted to us o intercede below. "This," as it has been truly ſaid, "is the privilege of our heavenly adoption, the exerciſe of the perfect and ſpiritual mind. This is one of

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prudently, ſeaſonably, and charitably; to which alſo may be reduced, provoking and encouraging to good works. IV. To comfort the afflicted. V. To pardon offenders. VI. To ſuccour and ſupport the weak. VII. *To pray for all eſtates of men, and for relief to all their neceſſities.* To which may be added, VIII. To puniſh or correct refractorineſs. IX. To be gentle and charitable in cenſuring the actions of others. X. To eſtabliſh the ſcrupulous, wavering, and inconſtant ſpirits. XI. To confirm the ſtrong. XII. Not to give ſcandal. XIII. To quit a man of his fear. XIV. To redeem maidens from proſtitution.

"To both theſe kinds a third alſo may be added of a mixed nature, partly corporal and partly ſpiritual. Such are, I. Reconciling enemies. II. Erecting public ſchools of learning." (To which, in our day, may be added, building, enlarging, repairing, and endowing of churches.) "III. Maintaining Lectures of Divinity. IV. Erecting colleges of religion and retirement from the noiſes and more frequent temptations of the world. V. Finding employment for unbuſied perſons, and putting children to honeſt trades."—Biſhop Jeremy Taylor.

the ways in which the Chriſtian is made after the pattern and fulneſs of CHRIST, in which he is what CHRIST is." Indeed, when we conſider how, while ſtill upon earth, our bleſſed LORD prayed not only for them that believed in His Name, but likewiſe for His bittereſt enemies, for thoſe who had heaped upon Him every ſpecies of ſavage ignominy, and nailed Him to the ſharp and bitter croſs, we cannot but ſee that if He is to be our Example, a large amount of interceſſion muſt needs be added to our daily prayers, and that we ſhall perhaps approach as near to our Example as we ever can, when, with no eye ſeeing us but His, we are engaged in the ſolitude of our cloſets, interceding for all eſtates of men, and ſpecially for thoſe who have injured us, our enemies, perſecutors, and ſlanderers.

But interceſſion is not only a privilege it is a duty, and as ſuch it cannot omitted without giving offence to G

If ever there was a caſe in which a *might ſeem* to be abſolved from this *of application* to the Throne of G

would be that of the prophet Samuel, when he had been as it were ſuperſeded and thruſt aſide by his countrymen, in their eagerneſs for a king. The natural feeling under ſuch circumſtances, would have been to leave them to their fate, and take no further care about them. Yet inſtead of this, and inſtead of exulting over them when their ſelf-will led them into ſpeedy tranſgreſſion, and tranſgreſſion drew down its unfailing accompaniment of puniſhment, we find the prophet's words to be thoſe of pitiful compaſſion. "Moreover, as for me, God *forbid that I ſhould ſin againſt the Lord in ceaſing to pray for you;* but I will teach you the good and the right way."[1]

That is, in the eſtimation of one who ſpake as he was moved by the Holy Ghost, it would have been *ſin* if he had neglected to intercede for his unthankful and evil fellow-countrymen, for thoſe who neglected to pray for themſelves, and who were indifferent whether others prayed for

[1] 1 Sam. xii. 23.

them or no. A conſideration of the ſubject in this point of view muſt, I ſhould think, give moſt of us great cauſe of uneaſineſs, as ſhowing us to what a vaſt extent we have neglected to diſcharge a very ſimple, urgent, and eaſy duty.

"By words and works," obſerves one who never fails to ſet our Chriſtian reſponſibilities before us in the ſtrongeſt and moſt ſtartling light, "we can but teach or influence a few; by our prayers we may benefit the whole world, and every individual of it, high and low, friend, ſtranger, and enemy. Is it not fearful, then, to look back on our paſt lives, even in this one reſpect? How can we tell but that our King, our country, our Church, our inſtitutions, and our own reſpective circles, would be in far happier circumſtances than they are, had we been in the practice of more earneſt and ſerious prayer for them? How can we complain of difficulties, national or perſonal, how can we *juſtly blame* and denounce evil-minded *and powerful* men, if we have but lightly *uſed the* interceſſions offered up in the

tany, the Pſalms, and in the Holy Com-
union? How can we anſwer to our-
ves for the ſouls who have, in our time,
ed and died in ſin:—the ſouls that have
en loſt, and are now waiting for judg-
nt, the infidel, the blaſphemer, the pro-
gate, the covetous, the extortioner; or
oſe again who have died with but
ubtful ſigns of faith,—the death-bed
nitent, the worldly, the double-minded,
e ambitious, the unruly, the trifling, the
f-willed, ſeeing that, for what we know,
: were ordained to influence or reverſe
eir preſent deſtiny, and have not done
?"[1]

This extent of reſponſibility in the
atter of interceſſion, of which we make
light, was both acknowledged and acted
on by the holy men of a better age.
oſt of us, probably, are ſatisfied when
: have commended thoſe whom we love
the protection of Almighty GOD, and
ve joined in the Church's prayers for
eſtates of men. Far other were their

[1] *Newman's* Sermons, vol. iii. pp. 397, 398.

thoughts on the ſubject, as the moſt caſual inſpection of their books of devotion will ſhow. To quote a volume to which reference has been already made, and which, by the conſent of all, is, as a manual of prayers, a model of excellence,—the Private Devotions of Biſhop Andrewes: if we turn to his "Acts of Interceſſion," we ſhall find him not only entreating GOD on behalf of his family and kindred, his neighbours and friends,[1] but extending his petitions with a minuteneſs and particularity

[1] It is to be obſerved that even in this reſpect Biſhop Andrewes' petitions extend over a much wider field than is uſually thought neceſſary to be comprehended; for inſtance, we find him praying for "*The City of London*, wherein I was born; wherein I was baptized; the two academies of *Merchant Tailors* and *S. Paul's*; the *Univerſity* and *College* wherein I was brought up; the pariſh of *S. Giles'*, *Cripplegate*, intruſted to my charge; *Pembroke Hall, at Cambridge*" (of which he was maſter); "the three churches of *Southwell*, *S. Paul's*, and *Weſtminſter*; the three Biſhoprics of *Chicheſter*, *Ely*, and *Wincheſter*." Elſewhere he prays for "My Chapel, my *Church*, the Chapel-Royal, the Diſburſement of the *King's Alms*, my ſix Colleges."

which is ſurpriſing, to almoſt every conceivable condition of his fellow-creatures, whether in the Church or in the world. For all ranks he prays, from the king on his throne, "to the pooreſt mechanic and the beggar;" for heathen and Chriſtian; for the Eaſtern Church and the Weſtern, as well as for his own; for thoſe who pray for themſelves, and for thoſe who neglect to do ſo; and all this with a conſideration and largeneſs, which, the more we ſtudy it, the more humbling is it to ourſelves, and the more does it exalt the ſaintlineſs of one whoſe love of his brethren for CHRIST's ſake was almoſt co-extenſive with the neceſſities of every individual among them.[1]

Seeing then that there is no more effectual method of proving our love to GOD,

[1] The ſhorteſt form of interceſſion uſed by Biſhop Andrewes is the following: if ſuch be his *brevity*, what is his *copiouſneſs!*

"Bleſs, O LORD, the world, the earth we inhabit; the Church, the kingdom, the throne, the Altar, the *council*-table, the judgment-ſeat, the *places of education* and of traffic.

"*Bleſs all* infants and children, ſtriplings and

than by ſhowing love to our brethren, and as there is no method by which we can exerciſe our love to them more efficaciouſly than by praying for them, Acts of Interceſſion will always form a conſiderable part of a Chriſtian man's devotions; and in proportion as he loves God and loves his neighbour, will he increaſe and multiply his interceſſory prayers.

6. With petitions on behalf of others, our *prayers* will conclude, and we ſhall paſs on to the remaining portion of devotional exerciſe, namely, to *Acts of Praiſe, Adoration, and Thankſgiving*. To our ſupplications we ſhall add our unfeigned praiſes for mercies already received; for our creation, preſervation, and all the bleſſings of this life. But above all for

youths, men in vigour and maturity, the aged and infirm.

"Bleſs the tempted, the faint-hearted, the ſick, and the priſoner; the orphan, the widow, and the ſtranger.

"Bleſs all that travel by land or by water, all *women labouring* of child, and thoſe that give *ſuck; all who* ſerve in bitter ſervitude; all the *forſaken and* heavy laden."

the redemption of the world by our LORD JESUS CHRIST; for the means of grace, and for the hope of glory. Finally, we ſhall praiſe GOD for all His ſervants departed this life in His faith and fear, beſeeching Him to give us grace ſo to follow their good examples, that this life ended, we may dwell with them in life everlaſting, through JESUS CHRIST our LORD.

Theſe, which the Church ſets before us as the principal topics of thankſgiving in her public ſervice, we ſhall transfer to our private devotions, not paſſing over them curſorily, but dwelling on each of them fully, one or more at a time, not all at once, in order that, according to our poor meaſure we may realiſe to ourſelves, as far as poſſible, the breadth, and length, and depth, and height of GOD's mercies, and ſo make our ſervices of thankſgiving proceed from our hearts as well as from our lips.

But in ſaying this, let me repeat a caution I have already given. Prayer is a habit, and therefore they who are as yet *but learning* the habit ſhould not attempt too much at firſt, leſt they ſhould

grow faint and weary in their minds, and becauſe they cannot be all that they wiſh to be at once, ſhould become diſguſted, and give up the attempt in deſpair. Full communion with GOD in prayer is the rich reward of a life ſpent in His ſervice, and of obedience becoming more and more ſtrict continually. Thoſe who are but beginning to be earneſt-minded, and who perhaps have evil courſes to break through, and habits of indevotion to fight againſt, will find even prayer itſelf to be diſagreeable (the word is ſcarcely too ſtrong) and full of difficulties to them. Therefore, let them do according to their ability, but not try to work themſelves up into a fervour, which after all is unreal. Such a courſe has before now made hypocrites of good men. "The attainment of great things is ſlow: the mountain of the LORD is not to be aſcended by a mere act of the will; nor can we turn into 'the path of the juſt,' near its 'perfect day,' *inſtead of* entering in at the ſtrait gate."[1]

[1] *See Preface* to Sutton on the LORD'S SUPPER.

He who is able to pray much with a devout and undiſtracted mind, let him be thankful for the grace which has been given him, and exerciſe himſelf therein with all diligence. But the young, or they to whom a life of prayer is a new thing, muſt be content to proportion their exertions to their ſtrength; their ſtate, indeed, muſt be a continually advancing one (for not to advance is to retrograde); but they muſt take care that their progreſs is ſure and real. No man having put his hand to the plough, and *looking* back, is fit for the kingdom of GOD. It is perdition to *go* back. And therefore we muſt be confident both of our ability and of our poſition, before we attempt thoſe things which only ſaints achieve. And we may conſole ourſelves in the reflection that by a ſteady training of ourſelves day by day in devotional habits, we ſhall, under grace, be moulded into ſomething far higher and more excellent than we ſhould ever attain by ſtimulating *our feelings* and attempting what is *above us*.

Let us endeavour to do the beſt we can and do more and more continually: and for the reſt, let us remember that they are not ſo much *long* prayers, as *frequent* prayers, which are beſt calculated to give us a habit of devotion; of referring, that is, to GOD for every thing, and of keeping us in the fear of the LORD all the day long.

§ 2. And this conſideration leads me to ſpeak of the Chriſtian's times and ſeaſons of prayer.

It has been already obſerved that in other times, and in other branches of the Church Catholic, the opportunities of common prayer were far more frequent than among ourſelves. During the two firſt ages, indeed, and while perſecution was ſo rife, the aſſemblies of the faithful could hardly be held daily, as in the Apoſtles' time;[1] but it was not long after Juſtin Martyr's day (A.D. 150) that the Church obſerved the cuſtom of meeting ſolemnly *for Divine* worſhip on Wedneſdays and

[1] Acts ii. 46, iii. 1.

Fridays.[1] Saturday, alſo (as being the Sabbath), was likewiſe kept holy with much ſolemnity. In the third century public prayer was wont to be made morning and evening *daily*. At a later period, and with the eſtabliſhment of the monaſtic ſyſtem, thoſe times of prayer which are commonly called the *Canonical Hours*, were introduced; but originally, as it ſhould ſeem, for purpoſes of *private*, and not of public devotion.[2] Formerly the Canonical Hours were publicly obſerved in England, but at the reviſion of our offices in the reign of Edward the Sixth, our Church reverted to the more ancient practice, and only preſcribed public worſhip morning and evening. "And in making this regulation ſhe was perfectly juſtified; for although it is the duty of Chriſtians to pray continually, yet the

[1] Theſe days were called the *Stationary days*, becauſe the Chriſtians continued their aſſemblies on theſe days till ſo late an hour as three o'clock in the afternoon. Tertullian mentions that on theſe days the Holy Communion was celebrated.

[2] *See Bingham*, Orig. Eccl. book xiii. ch. 9, § 1—9.

preciſe times and ſeaſons of prayer termed Canonical Hours do not reſt on any Divine command; neither have been pronounced binding on all Churches by any general council; neither has there been any uniformity in the practice of the Chriſtian Church in this reſpect."[1]

Unhappily there are few places, except large towns, in which at preſent the Chriſtian has the privilege of attending Common Prayer *daily;* but wherever he has, he will, of courſe, thankfully avail himſelf of it. Of his attendance on, and obſervance of, the LORD'S Day and Faſts and Feſtivals of the Church, I ſhall ſpeak elſewhere; at preſent I am attempting to lay down rules for his guidance on ordinary days. I premiſe, therefore, that if he has an opportunity afforded him, and if the duties of his calling allow him, he will not fail to be preſent at the daily ſervice of the Church; but if this be impoſſible, he will endeavour to ſupply his *loſs in* the beſt manner he can, by incor-

[1] *See Hook's* Church Dict., Art. "Hours of *Prayer.*"

porating ſome conſiderable portion of that public ſervice into his private devotions. The Morning and Evening Pſalms, and the Four Leſſons, he will contrive to read over to himſelf in the courſe of the day. And if he ſhould be ſo circumſtanced as that any Holyday or Faſt-day of the Church ſhould go by without his being able to ſtand in GOD'S houſe, he will take care to read and meditate upon the proper offices of the day, and to bring his thoughts into harmony with them. He will commemorate in private what he is unable to commemorate by a more public act, and thus will prove his purity of intention.

The queſtion as to each perſon's times of daily prayer muſt be determined by every individual for himſelf. Our conditions, occupations, and engagements in life are ſo various, and rules laid down for one claſs of perſons would be found ſo impracticable for others, that the matter can only be left to the conſcience of each, with this obſervation by way of caution, *that as on the one hand* GOD *does not require us to neglect the buſineſs of our*

ſeveral callings, even though they ſhould limit our times of devotion; ſo on the other He does expect that we ſhould find opportunities, or make them whenever we can, of offering our prayers to Him. And we muſt never forget that a devout ejaculation poured forth to Him from the ſecret receſſes of the heart in ſome brief interval of our buſineſs, when there is time for no more, will be as acceptable to Him (as ſhowing our ſenſe of His preſence, and being an acknowledgment of our need of His grace) as a longer prayer under more favourable circumſtances.

The fact, however, is, that they who are wont to allege as an excuſe for praying but little, that they have no time to pray more, are almoſt always ſelf-deceived. They do not want the *time*, but the *will*. Where there is a will there is a way. It is very humiliating, conſidering what our ſtate and neceſſities in this miſerable world are, to reflect how *very ſhort* a time *even they give* up to prayer who are the *moſt diligent in* their devotions. If *man will* compare the hours whic

gives up daily to buſineſs, meals, recreation, and reſt, with the minutes which he ſpends in prayer, he muſt, I ſhould think, be too much awe-ſtruck ever to aſſert again that he cannot find opportunity and leiſure for frequent devotion.

Still there are ſome who have a great deal more leiſure (and therefore proportionate reſponſibility) than others. David was able to praiſe God ſeven times a day, while Daniel could only offer up his prayers thrice. Every man muſt do according to his ability, but he muſt not decide lightly, and without an effort, as to what he is unable to do. And as I have ſaid before, he muſt look well into himſelf, and be very ſure that what he calls inability may not at the laſt day turn out to have been unwillingneſs. After all, a careful obſervance of ſtated ſeaſons for prayer, is only means to an end: and if a man acquires (through God's bleſſings on his own efforts) the ſpirit of prayer, ſet ſeaſons, *though always, if poſſible, to be obſerved,* will be of leſs conſequence, *becauſe his* mind will be in a devotional

frame, and as it were praying continually all the day long.

In ſaying this, however, let me not be miſunderſtood. There are certain times which nature herſelf ſeems to point out (the morning when we wake, and the night, when we retire to reſt), as indiſpenſable ſeaſons of devotion. Theſe can never be omitted without offending God, and leaving the ſtain of ſin upon the ſoul. For any one calling himſelf a Chriſtian to neglect his morning or evening prayers, would be to put himſelf in a poſition wherein the very heathen will riſe up in judgment againſt him.

But there are other ſeaſons, ſuch as noon, or ſunſet, or the canonical hours, when ſome perſons may find leiſure for devotions, and of theſe ſeaſons they will avail themſelves to a greater or leſs extent, according to their circumſtances and deſire to pleaſe God. For theſe, as has been already ſaid, no fixed rules can be laid down: men muſt do the beſt they can. Neither the Bible nor the Church done more than give general direct

nd accordingly our beſt manuals of de-
otion ſeem to have been formed with a
iew to ſuiting all claſſes of worſhippers.

Thus, if we turn to Biſhop Andrewes,
ve find that while the main body of de-
otions are drawn up for morning and
vening uſe on the ſucceſſive days of the
veek, he has alſo given us an "Horology
r Dial of Prayer,"[1] in which are con-
ained a ſeries of ſhort ejaculations adapted
o nearly each ſucceſſive hour of the day,
nd having reference for the moſt part to
ome act of Him Who is our example at
hat particular hour.

Again, if we look at the devotions of
Archbiſhop Laud, we ſhall ſee that his
prayers were arranged ſo as to be ſaid at
he canonical hours, and thus the ſeveral
eads of prayer were divided into ſeven
ortions daily. Biſhop Coſin has followed
he ſame plan in his manual; indeed, his
vork is little elſe than a tranſlation of the

[1] Theſe hourly devotions have been iſſued in a
omewhat altered form by Mr. Maſters. They are
inted of a ſize adapted for the pocket, and are a
ft valuable manual.

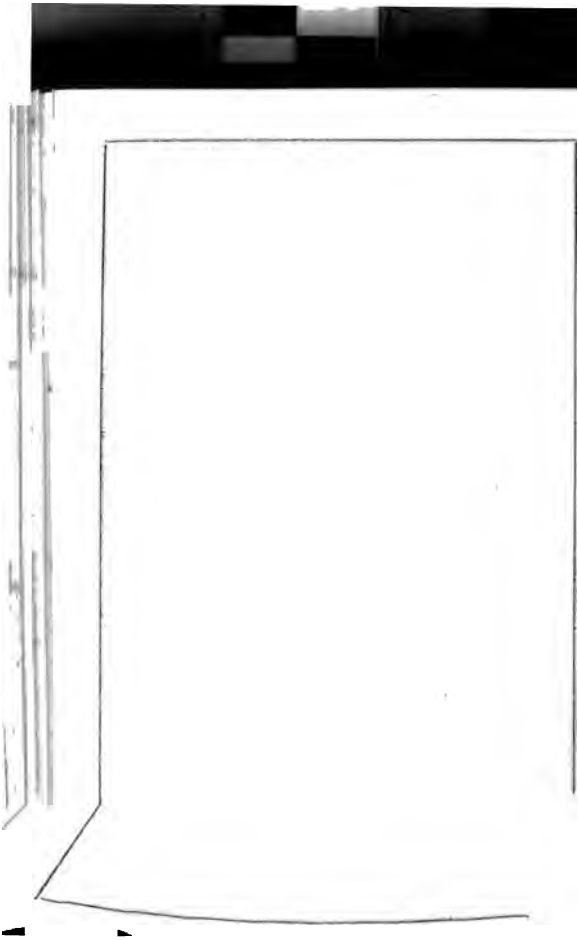
ancient "Hours," with ſuch additions, omiſſions, and alterations, as were neceſſary to adapt thoſe ſervices to the uſe of members of the Reformed Church of England. Dr. Sherlock, in his "Practical Chriſtian," has adhered to the ſame arrangement; and Law (not to mention others), in his "Serious Call," though he does not furniſh forms, ſuggeſts the obſervance of five out of the ſeven canonical hours.

In the "New Manual," and in Hele's moſt valuable "Offices of Private Devotion," we find ſervices for Morning, Noon, Afternoon, and Evening.

In Dr. Lake's "Officium Euchariſticum," there is a "Diurnal," in which, without preſcribing the number of ſet times of prayer, he ſuggeſts a plan which may be followed even by thoſe who have the leaſt poſſible amount of leiſure, by providing a ſeries of very ſhort prayers or ejaculations, to be ſaid at our riſing, at our *apparelling, at our* waſhing our hands, at *our going out,* and coming in, and ſo *forth; thus teaching* us to ſanctify the

commoneſt actions of our lives, by making a reference to GOD, or praiſing Him, or aſking His protection and guidance in all of them.

May He help you, good reader, to a right judgment in the matter now brought under your conſideration. May He enable you both to perceive and know what things you ought to do, and alſo give you grace and power faithfully to fulfil the ſame!



CHAPTER IV.

"BE THOU IN THE FEAR OF THE LORD ALL THE DAY LONG."

O LORD, our heavenly FATHER, Almighty and everlaſting GOD, Who haſt ſafely brought us to the beginning of this day; Defend us in the ſame with Thy mighty power; and grant that this day we fall into no ſin, neither run into any kind of danger; but that all our doings may be ordered by Thy governance, to do always that is righteous in Thy ſight; through JESUS CHRIST our LORD. Amen.

CHAPTER IV.

The Chriſtian's Daily Rule Continued.

HE who has gone to his bed as to his grave, not knowing but that he may awake in another world, and who has therefore mmended his ſoul to God, as into the nds of a faithful Creator and moſt mer-ul Saviour, will naturally, and as a tter of courſe, give his firſt thoughts to m, on waking, Who has preſerved him m the perils and dangers of the night ſt, and brought him ſafely to the begin-ng of another day. He will therefore ſs God for this His great goodneſs, and ſeech Him that the freſh term added to *life, may* through the grace of the LY SPIRIT be ſo ſpent as not to increaſe

his guilt, and that he may never ſo far preſume on GOD's mercy, as to deſpiſe the riches of His goodneſs, but that His forbearance and long-ſuffering may lead him to repentance and amendment of life.[1]

[1] The following ſhort prayers ſeem exceedingly appropriate to this ſeaſon of the day:—

"GOD be in my head, and in my underſtanding, that I may know in this my day the things which do concern my everlaſting life. Amen.

"GOD be in my eyes, and in my ſeeing, that they may be always looking up to Thy mercy-ſeat, and that they be not as ſo many caſements to let in vanity. Amen.

"GOD be in my mouth, and in my ſpeech, to guard and fence it from idle words; and that it may at no time be a door to let out folly. Amen.

"GOD be in my ears, and in my hearing, that they may be always open to ſound and wholeſome counſels, and deaf to corrupt and filthy communications. Amen.

"GOD be in my heart, and in my thinking, to preſerve it from being a ſink of uncleanneſs, and that it may never be ſuffered, either to flatter me, or deceive others. Amen.

"GOD be at my end, and at my departing, that ſo my death may be precious in the ſight of the *LORD, with Whom I* pray that I may live for evermore. *Amen.*

"*Prevent me, O* LORD, in all my doings," &c.

When he rises from his bed he will commit himself to the keeping of the HOLY TRINITY, and beg GOD to give His angels charge over him to keep him in all his ways.

He will then, at such time as is most convenient, and as experience has taught him to be most free from interruption, engage in the work of *self-examination*, as preliminary to his other devotional exercises. Before he ventures to approach the throne of grace, he must endeavour to ascertain how he stands in GOD's sight, and he will therefore proceed to inquire how far he is keeping GOD's commandments in their letter and their spirit.

It is deplorable to think how exceedingly this duty of self-examination is neglected among us, and consequently into what depths of transgression men may fall without being aware of it. If we had obeyed the injunction of S. James to make a practice of confessing our sins one to another, or if we had followed the Church's *recommendation* to us, to make a special *confession of* our sins to our appointed

miniſter, whenever we feel our conſciences troubled with any heavy matter, we ſhould probably have checked and controlled at once many a ſin which afterwards grew up into a habit, and was then only to be maſtered with great difficulty.

In times paſt the practice of what is called Auricular Confeſſion led to great and grievous abuſes; but we have loſt in ſome, and thoſe not unimportant reſpects, by its ſuppreſſion.

But the greater the neglect of confeſſion, the greater the neceſſity of ſelf-examination, leſt we ſhould even conceal from ourſelves, what we are ſo anxious to conceal from others.

Nevertheleſs, though all admit this in the abſtract, ſtill it is practically forgotten. Self-examination, however needful, cannot but be a painful proceſs; and whatever is irkſome is diligently excluded by the religion of the day, whoſe object is to make itſelf eaſy and comfortable under all circumſtances. Self-examination, therefore, *as a part of* Chriſtian diſcipline, ſeems for *the moſt part* to be either wholly omitted,

or to be performed formally and imperfectly; or rarely, as a branch of preparation for attendance at the LORD'S Table; or else to be superseded by a very morbid and unwholesome process, to wit, self-contemplation,—that is to say, a studying of inward frames and feelings, and states of mind as more or less affected by religious excitement, instead of a bold, searching, unshrinking investigation of our actions.

He, however, who is fully awake to the extent of his Christian responsibilities, to the deceitfulness of his own heart, and to the cunning craftiness wherewith Satan lies in wait to delude us and obscure our moral vision, will feel that he never can be in a condition of safety while he is ignorant as to how far he is growing in grace or falling back into sin. He knows that the merchant who does not look into his accounts may be a bankrupt any day, and that the cowardice which shrinks from the inspection of a balance-sheet will never avert a man's ruin, but, on the contrary, *will assuredly* hasten it. And taking this *view of* the subject, he will ask himself,

his ſoul r[illegible]
tion, as being a ſelf-inflicted chaſtenin
not joyous but grievous, yet that ne
theleſs afterward, it yieldeth the peace
fruit of righteouſneſs unto them which
exerciſed thereby. He will, therefore
the courſe of each ſucceeding day of
life, lay bare to himſelf the ſecret worl
of his ſoul, by ſubjecting it to ſome ſe
ing proceſs of ſelf-examination.

After ſelf-examination, the devout C
tian will betake himſelf to readin
Holy Scriptures.

"Let not a day paſs," ſays a wr
a foreign communion, in words t
[illegible] not to be inſerted here, "w

"Begin your reading by an humble invocation of the HOLY GHOST, that you may profit by it; read leiſurely and attentively, ſo as to let the leſſons which you read have time to make proper impreſſions upon you, and to ſink deep into your heart. Pauſe awhile upon ſuch places as touch you moſt: and from time to time excite affections and reſolutions in your ſoul, ſuitable to the ſubject which you are reading.

"Look upon it, that, as when you are praying, you are ſpeaking to GOD, ſo when you are reading or hearing His Word, He is ſpeaking to you. As then you deſire He ſhould hear you when you ſpeak to Him, ſo take you care to hearken faithfully to Him when He ſpeaks to you: and lay up carefully in your heart the ſeed of His Divine Word, that it may not be picked up by the fowls of the air, or careleſsly trodden under your feet.

"After reading or hearing the Word of GOD, give thanks to His Divine Majeſty for the inſtructions He has given you *therein; ſingle* out ſome one or more par-

ticular points for your practice that very day, and beg of GOD that He would imprint them in your ſoul, that you may remember them, and put them in execution.

"Remember, above all, that the Word of GOD heard and read, and not put in practice, will one day riſe up in judgment againſt you."

The laſt devotional exerciſe of which I ſhall ſpeak, as being indiſpenſable to the Chriſtian, is *meditation*. This is a moſt important grace, and cannot be too diligently cultivated, for S. Auguſtine has aſſured us that our prayers cannot be fervent unleſs preceded by meditation.

Do you aſk what I mean by meditation? I reply, a ſolemn conſideration and reflection upon the great doctrines of the Goſpel and their connection with ourſelves individually, ſo carried on in ſilence, and in the ſecret receſſes of our minds, as to excite in us earneſt deſires after holineſs, increaſing love to GOD our SAVIOUR, *aſpirations after* greater ſpirituality, freſh *reſolutions of* devoting ourſelves to the *ſervice of* GOD, of ſeeking to pleaſe Him

in all things, and of entire ſelf-dedication to Him.

As for the time moſt proper for this exerciſe, I can lay down no particular rules; but they who can regulate their own time and opportunities will, no doubt, chooſe that place and ſeaſon wherein they will be leaſt liable to interruption. Iſaac, we know, went out to meditate in the field at the eventide;[1] we may probably find the ſame retirement and privacy in our chambers in the early morning. But as ſolitude ſeems the only point eſſentially neceſſary for the performance of this exerciſe, we muſt each chooſe the beſt opportunity we can find in the courſe of the day: and ſuch an opportunity the moſt occupied among us may find, if he will, in his daily walk, in the intervals of buſineſs, or even while his hands are occupied with the labours of his calling. Time was, when they whoſe circumſtances did not afford them the means of meditating quietly and uninterruptedly at home, knew that the

[1] Gen. xxiv. 63.

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to be meditated
ſuch as theſe :—

lency and perfections of GOD, that He is the Maker, the Preſerver, the Diſpoſer of all things; that He is Eternal, Almighty, Omniſcient, Omnipreſent, Moſt Pure, and Holy, and Juſt, and True, and Faithful, and Gracious, and Long-ſuffering, and Merciful; and the virtues and graces which we are called upon to exerciſe with reference to theſe His attributes: (3.) the excellency of our Holy Religion, the fulneſs and clearneſs of its Revelations, the perfection of its law, the bleſſedneſs of its promiſes, the ſeverity of its threatenings: (4.) the peculiar obligations of Chriſtians to holineſs of life, in that every one of us was engaged thereunto at Baptiſm, in that it is made a condition of ſalvation, in that without it we ſhould be incapable of the happineſs of heaven: (5.) the Redemption of the world by the death and paſſion of our LORD JESUS CHRIST, and the duty and reward of taking up our croſs and following Him: (6.) the duty and reward of conſtancy, as exemplified in the Saints of GOD: (7.) man's mortality, the certainty *of a future* judgment, and the ne-

ceſſity of being always prepared for it: (8.) the vanity of honours, riches, and pleaſures, the troubles and afflictions of life, the enormity of ſin, and the multitude of our own ſins in particular, the impoſſibility of dying in peace and reconciliation with GOD without a timely repentance of all the ſins of our life, the univerſality of the judgment of the laſt day: (9.) the death of the righteous, and the death of the wicked, the intermediate ſtate, the reſurrection of the body, the final ſentence, the pains of hell, the joys of heaven, "the number and nature of angels, and their bleſſed obedience and order," the ineffable preſence of Him That ſitteth on the Throne, King of Kings, and LORD of Lords, Who only hath immortality, dwelling in the light which no man can approach unto.

Theſe will be the chief ſubjects of a pious Chriſtian's meditation, and upon ſome one or more of them he will cauſe *his thoughts* to dwell every day. At firſt, *perhaps, he will* find it difficult to do it *fully and ſatisfactorily*; but meditatio

like prayer, is a habit, and it will become eaſier the more regularly practiſed, and the greater the progreſs we make in purity of intention and ſpiritual mindedneſs. Meanwhile we ſhall avail ourſelves of ſuch ſuggeſtions of human prudence as may render meditation a leſs difficult work. If we find our ideas limited, and that we are unequal to ſtudying the ſubject in all its bearings, we may (as S. Francis of Sales recommends) help ourſelves by uſing ſome good book, reading leiſurely, and pauſing upon what we read, and drawing proper affections and reſolutions from it: or if our diſpoſition is to be diſcurſive, and to be diſtracted by external objects, we may cloſe our eyes, or turn our faces to the wall, ſo that nothing outward may cauſe our thoughts to rove away from ſpiritual objects, for Satan tries unceaſingly, through the medium of the ſenſes, to divert us from meditation, juſt as by the ſame method he ſeduces us to wander in our prayers.

And here I might altogether quit the *ſubject of* meditation, being already ap-

prehenſive leſt ſo much minuteneſs of advice ſhould be wearisome; but I cannot forbear adding one ſuggeſtion, which is this, that in addition to other and more general reflections, the reader ſhould lay it down as a rule never to be departed from, that before he quits his chamber, he ſhould conſider what are the ſins to which he is moſt likely to be expoſed on that day, what opportunities he will have of glorifying GOD, and confeſſing Him before men, wherein he may benefit his brethren that are in the world, and wherein he may ſhow his deſire to come after CHRIST, by taking up his daily croſs (whatever it be), and following Him in the ways of patience and cheerful obedience. Conſider what temptations may probably aſſault you, and arm yourſelf againſt them; what good your occaſions may render you capable of doing this day, and reſolve within yourſelf to do it, and to do it as effectually as you can. And be willing *to commit* all your affairs to GOD, to be *guided by His* counſel, protected and provided *for by His* care, according to the

advice of holy David, "Commit thy way unto the LORD, truſt alſo in Him, and He ſhall bring it to paſs."

When the Chriſtian has thus meditated upon the duties of the enſuing day, and ſought help from on high in all he is about to undertake, he will go forth into the world and diſcharge them, doing all for the glory of GOD, and endeavouring to make ſome decided progreſs in the mortification of his evil and corrupt affections, and in attaining to a higher walk of virtue and godlineſs of living. Is he by nature ſlothful? he will ſet before his eyes the Apoſtolic warning againſt that ſin; he will conſider how ſwiftly time is flying, that for every moment of time he is accountable, and he will take care not to put off till to-morrow what ought to be and can be done to-day. Is he conſcious that he is over eager about worldly gains and hopes? He will reſolve to have more in remembrance throughout the day the multiplied admonitions of Scripture on the *uncertainty* as well as the perils of riches, *and he will* endeavour to check his grow-

ing covetouſneſs by ſome voluntary ſacrifice which ſhall be ſufficiently great for him to feel the loſs. Is he proud? he will look out for ſome means of humbling himſelf. Envious or ſelfiſh? he will deviſe ſpecial occaſions, if none ſhould otherwiſe occur, of miniſtering to others, rather than to himſelf. Is he angry or paſſionate? he will diſcipline himſelf into ſelf-control, by determining, and keeping to his determination, of not allowing himſelf ſo much as to ſpeak till the evil temper which he feels within him has ſubſided and paſſed away. Is he diſpoſed to be gluttonous or intemperate? he will adhere to ſome ſimple rule which he has already laid down of ſtinting himſelf in the things he likes beſt,[1] and avoiding ſociety in which he might be tempted to tranſgreſs. Is he luſtful? he will take care to flee the occaſions of ſin, not in word or deed only, but even in thought. He will avoid idleneſs, and be very temperate. He will

[1] *It is recorded* of the mother of Nicholas *Ferrar, that ſhe was* wont to ſay, that ſhe did not *live to eat and drink*, but ate and drank to live.

utterly avoid all ſcenes and company which may nouriſh his evil tendencies.

In a word, as he has by ſelf-examination already made himſelf acquainted with his beſetting ſins, ſo he will now endeavour to guard againſt them, and to conduct himſelf throughout the day as one who feels that GOD's Eye is ever upon him, and that "the Judge ſtandeth at the door."

And, as I have already intimated, to thoſe actions of the day which are in themſelves indifferent, he will endeavour to give ſomewhat of a devotional character. Thus he will ſanctify all his meals with prayer and thankſgiving, by never neglecting to ſay "Grace," as it is called, before and after them, and he will uſe ſuch meaſures of temperance in eating and drinking, as will ſhow that he is aware that the method of gaining ſelf-control is by exerciſing ourſelves in abſtaining in *little* things as well as great ones.[1] "Say not, it is a trifle," obſerves

[1] *See Biſhop* Taylor's Holy Living. Ch. ii. § ii.

for God's ſake, and that I may accuſtom myſelf to obey His voice, that God regards and rewards with greater degrees of grace."

So again with reſpect to his recreations and amuſements, the Chriſtian will take care not only that they be innocent in themſelves, and give no occaſion of ſtumbling to others, but that they be only taken in moderation, as neceſſary relaxations of the mind and body; that they be not made the buſineſs of life; that they are not of a nature to diſtract the mind when he returns to his buſineſs or his devotions; that they be never allowed

ful for him to keep a more careful watch over himſelf, than when he is freely talking with others. S. James, as we all know, ſays that "if any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole body;" that "the tongue is a fire, a world of iniquity;" that "ſo is the tongue among our members, that it defileth the whole body, and ſetteth on fire the courſe of nature;" that "it is ſet on fire of hell;" and that it is "an unruly evil full of deadly poiſon." It is indeed quite fearful to reflect how numerous are the ſins of the tongue, how commonly men indulge in them, and how little, generally ſpeaking, this claſs of ſins are thought of *as ſins*.

Curſing and ſwearing, indeed, and profane, or filthy, or abuſive language, are to a conſiderable extent checked by the habits of ſociety, yet even theſe are offences into which many perſons calling themſelves Chriſtians are not afraid to fall. By paſſing by theſe groſſer tranſgreſſions *of the lips*, we come to a great body of *ſins, of which* multitudes are guilty, and

almoſt, as it were, unconſciouſly. Every kind of evil ſpeaking, from the bold calumny to the juſt-hinted inſinuation; every envious ſpeech, every malicious ſpeech, every expreſſion of rage, ill-humour, peeviſhneſs: every kind of falſehood, from the deliberate lie to the exaggeration or equivocation which is hardly perceived by him who utters it; every flattery, every attempt to make the worſe appear the better cauſe, all gloſſing over ſin, all calling evil good, and good evil; all ſuggeſtions of impurity, words uttered with a double meaning, and the like; all jeſting on ſacred ſubjects; all goſſiping and talebearing; all boaſting, vain, ſelf-confident words: all frivolous, uſeleſs, unedifying converſations, are offences againſt God committed by the tongue, and there is a degree of wrath gone out againſt them all. "Every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment."

Now, really, when we think what is *the nature of the* converſation of moſt of *us on any day of* our lives, we muſt feel

at we are different from what we ought be, that there is great need of amend-:nt among us, that David's prayer ſhould offered by us continually, "Set a watch, LORD, before my mouth: and keep the or of my lips," and that, like him, we ɔuld keep our mouths as it were with a idle, and take heed to our ways that we end not with our tongue.

Every earneſt-minded Chriſtian will, no ubt, have ſeen the dangers to which his ıl is expoſed through the unrulineſs of ı tongue, and will have laid down ſome les for his own daily guidance in ac-iring that hardly-learnt meaſure of con-ıl which is ſo indiſpenſable. May GOD lp him to keep the rules he has pre-ibed to himſelf! But if there be any my readers who has not yet given as ıch conſideration as he ought to have ne to this branch of Chriſtian duty, he ll be thankful for the advice I ſubjoin, ı which I have extracted from a work eady alluded to.

1. *Call* GOD to your aſſiſtance as often *ou go into* company.

2. Be as careful as you can in the choice of the company with whom you converſe; and much more in the choice of the perſons whom you intend to make your familiar friends; and let virtue and Chriſtian prudence be the firſt and chief qualifications which you ſeek in them.

3. Let your diſcourſe be edifying, and chooſe as much as you can to ſpeak of GOD and good things,[1] but this without oſtentation or ſeeming to take too much upon yourſelf. Do not ſpeak of the ſtate of your ſoul to any but your miniſter or your boſom-friend, and do not affect either to praiſe or diſpraiſe yourſelf: there is

[1] To this advice the following caution must be added. Be very careful how you ſpeak on religious ſubjects before irreligious perſons, for you may do them evil, and the cauſe of religion no good by talking unguardedly and unreſtrainedly before them. There is a ſenſe in which holy things are for the holy only. We muſt be cautious and reſerved before mockers and profane perſons. "*Give not* that which is holy to the dogs, neither *caſt ye your* pearls before ſwine, leſt they trample *them* under their feet and turn again and rend *you*." (S. Matt. vii. 6.)

danger of vanity and ſelf-love in both one and the other.[1]

4. Baniſh as much as you can from your converſation, unprofitable curioſity, and all ſuch ſubjects as are vain and worldly: and when theſe things are treated of in your company, turn a deaf ear to them, as to the things that regard you not.

5. In all your converſation remember the preſence of GOD, and make frequent aſpirations to Him; and let His preſence

[1] What has been already ſaid on the ſubject of ſelf-contemplation applies equally to perſons getting into a way of talking about themſelves. There is not, perhaps, one ſerious-minded perſon in a thouſand to whom the writing of a daily journal is not very prejudicial. He is almoſt certain to depict himſelf better or worſe than he really is. Every one who has made the experiment muſt have found how many temptations there are to hypocriſy and ſelf-deception in journal writing. But if this be the caſe in a record which is intended to be kept private, *a fortiori*, the talking of our individual frames and feelings in public cannot be otherwiſe than moſt perilous; and it is only when we are making confeſſion to GOD, or to ſome *friend or miniſter*, (who, in this reſpect, ſtands in *GOD's place*,) that it can be otherwiſe.

be a powerful reſtraint upon you, to keep you from detraction, immodeſt jeſts, and other ſins ſo common in converſation.

6. Never contradict any one in company, except the importance of the matter, and the danger of perſons receiving prejudice from the malice or ignorance of others, require it of you. Be as courteous as you can, but without flattery, or condeſcending to anything that is evil: and be modeſtly cheerful, with the fear of GOD.

7. In all your converſation have a charitable regard to the company you are in: taking particular care that no word or action of yours may give occaſion to any other's ſin.

8. Often meditate in what manner CHRIST and His Saints converſed here upon earth, that you may imitate them; often aſpire to their happy converſation in heaven.

9. Endeavour not to make any more viſits than are of neceſſity or charity; and *remember that* ſolitude and ſilence are the *beſt means to* obtain recollection in GOD, *and the ſpirit of* prayer.

Having now ſuggeſted to the Chriſtian reader ſuch a diſpoſition of the ſeveral portions of his ordinary day as may help him to ſpend them in GOD's faith and fear, I will only add that when the time for reſt approaches, he will withdraw to his own chamber, or to ſome other place where he can be private, or if this be impoſſible, he will preſcribe to himſelf *a time of ſilence*, in order that he may reflect upon the events of the paſt day, the mercies he has received, the dangers he has eſcaped, the temptations to which he has yielded, the ſins he has committed, and the progreſs he has made.

He will then read ſome portion of Scripture, or other holy book, and after that fall to prayer.

His prayers ended, he will betake himſelf to his bed, as to his grave, and commending his ſoul to GOD, will endeavour that his laſt waking thought ſhould be of GOD and holy things.

If he wakes in the courſe of the night, *he will repeat* over to himſelf ſuch Pſalms *and paſſages* of Scripture as he knows by

CHAPTER V.

"He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing? So is it with a man that fasteth for his sins, and goeth forth, and doeth the same: who will hear his prayer? or what doth his humbling profit him?"

"Watch and pray that ye enter not into temptation."

"O Gracious SAVIOUR, Who didſt continue faſting and praying forty days and forty nights together in the wilderneſs, and after divers temptations, didſt overcome Satan;

"Grant that I may chaſtiſe my fleſh and exerciſe myſelf in watching, faſting, prayer, and other ſpiritual exerciſes, and ſubdue all evil affections which rebel againſt the ſpirit.

"O Bleſſed REDEEMER, Who, for my ſake, didſt ſubject Thyſelf to many ſorrows and neceſſities, to heat, cold, hunger, thirſt, wearineſs, ſweat, journeys, perſecutions, and tribulations;

"Strengthen me with the aid of Thy HOLY SPIRIT, that I may willingly bear all adverſities as coming from Thy Hand. Amen."

Bp. Andrewes.

CHAPTER V.

The Chriſtian's Rule with reſpect to the Vigils and Faſts of the Church.

RESERVED for ſeparate conſideration thoſe ſpecial acts of mortification of the Fleſh by which the Chriſtian, in the pious uſe of thoſe means which GOD has put in his power, will habituate himſelf to a life of ſeverity and chaſtiſed affections, as the evidence of his deſire to deny himſelf, take up his croſs daily, and follow CHRIST.

In entering upon this ſubject, however, I ſhall not think it neceſſary to prove that faſts and vigils are enjoined upon us in Scripture.

There are indeed perſons who excuſe themſelves from bodily auſterities by al-

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love eaſe and comfort too well to give them up, even partially, for CHRIST's ſake. Neither for this claſs of perſons were the enſuing remarks written. I can only entreat them to conſider well with themſelves what will be their reply on the judgment-day, when it is inquired of them, what was the daily croſs they bore for CHRIST's ſake. And I will beſeech them to meditate upon the *real* value of thoſe temporal indulgences for the ſake of which they are perilling their ſouls, and what has been the fate of thoſe who in times paſt followed the courſe which they are now purſuing. "Adam," writes S. Jerome, "received the command in Paradiſe to obſerve faſt from one tree, while he ate of the reſt. The bleſſedneſs of Paradiſe could not be confirmed to him without abſtinence from food. As long as he faſted, he was in Paradiſe. *He ate, and was caſt out.* How did Eſau his birthright? for the ſake of food, with an impatience which tears could not waſh away. Iſrael, when making for the land flowing with milk and honey, *longs* after fleſh, gourds, and leeks

of Egypt, and deſpiſes the food of angels. Moſes, faſting on Sinai for forty days and nights, proved in the very letter that man doth not live by bread alone but by every word of GOD; whereas the full people were the while faſhioning their idol. Nor were the tables of the Law inſcribed a ſecond time without a ſecond faſt. What exceſs had loſt, abſtinence regained; to ſhow us that as eating forfeited Paradiſe, faſting recovers it. Elias, after a forty days' faſt, ſaw GOD in Horeb. Samuel and Hezekiah gained victory over the enemy by a faſt; by a faſt Nineveh averted GOD's wrath; by a faſt, impious Ahab delayed it. Hannah, by faſting, gained a ſon; by faſting, Daniel gained to interpret the king's dream. After an abſtinence of three weeks from pleaſant meat, an angel was ſent to him. David humbled himſelf with faſting. The prophet of Judah loſt his life from not faſting. In the New Teſtament, Anna by faſting, *gained a ſight* of her LORD. The Baptiſt *lived on locuſts* and wild honey. Cornelius *faſted*, and was rewarded by Baptiſm.

Paul adds fasting to his shipwrecks and perils. Timothy, his disciple, drank water only." Surely it must be fearful to any man, however thoughtless or self-confident, to find himself encompassed with such a cloud of witnesses; on the one hand, of *Saints*, doing that which he will not do, and thereby out of weakness becoming strong, working righteousness, and obtaining promises; and, on the other hand, of *Transgressors*, doing that which he does, going their own way, indulging in appetites which war against the soul, and receiving in consequence that recompense of their error which is meet.

But as I have already said, I am not about to enter into argument with these persons. I am writing for such members of the Church of England, as with an honest and good heart, and with a willing mind, desire to learn what rules their Holy Mother has laid down for them, and having learned them, to carry them out in their own daily practice, as fully and fairly *as human infirmity*, and their natural *constitution*, *will* permit.

among us, let us proceed to inquire what rules our Church has laid down for us on the ſubject; in what ſpirit, and to what purpoſe, ſhe would have her children inure themſelves to bodily auſterities, and in what manner ſhe would have us carry them out.

On turning to our Prayer-Book, we find appended to the Calendar "A Table of *Vigils*, *Faſts*, and *Days of Abſtinence*, to be obſerved in the year."

Apparently, therefore, the Church recognizes three ſeparate claſſes of ſolemn days, in which ſhe gives her children opportunities of diſciplining themſelves in as many different manners of bodily mortifications, *i.e.* by Vigils, by Faſts, and by Days of Abſtinence. Yet as ſhe has given no diſtinct rules as to the method in which each is to be obſerved, and as in the above mentioned table, ſhe ſubſequently ſpeaks of "Vigils *or* Faſt-days," and of "Days of Faſting *or* Abſtinence," it would ſeem that in ſome reſpects, at leaſt, ſhe muſt have *conſidered* the terms to be ſynonymous, *and conſequently* that *we* are fully juſtified *in ſo conſidering* them. At the ſame time

neglected this branch of Christian duty, through ignorance, or the unsoundness of their views. They have either never entered into the question at all, or they have persuaded themselves that mortification of the body was only needful for those who had got into courses of sinful self-indulgence.

This latter error is as old as Hooker's day. "Much hurt," saith he, "hath grown to the Church of God through a false imagination that fasting standeth men in no stead for any spiritual respect, but only to take down the frankness of nature, and to tame the wildness of the flesh. Whereupon the world being so bold to surfeit, doth now blush to fast, supposing that men when they fast do rather bewray a disease, than exercise a virtue. I much wonder what they who are thus persuaded do think, what conceit they have concerning the fasts of the patriarchs, the prophets, the apostles, our Lord Jesus Christ Himself."

Assuming, then, as a fact universally admitted, that mortification of the body, as a *religious* exercise, has been neglected

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ſince in many other caſes wherein no ſpecific rule has been laid down, we are guided in our practice by aſcertaining what was the cuſtom before the Reformation (ſince whatever was not abrogated may be aſſumed to be ſtill in force), I cannot but think that any perſon who feels it deſirable to do ſo, may (in his private practice), without fear of tranſgreſſing the bounds of obedience to the Church of which he is a member, regulate his manner of obſerving theſe days according to the practice of Chriſtendom at the time of the Reformation. The queſtion ſeems an open one. Let every man be fully perſuaded in his own mind, but let him not judge or condemn his brother, who holds a different, though equally conſcientious, opinion. The probability ſeems to be, that they who lived in the days when the Prayer-book was compiled, continued (if at leaſt they were religious men) to obſerve the Church's days of humiliation, as they had obſerved them from their youth up; but that to the ſucceeding generations the method of obſervance was handed down

by tradition only, for (as muſt be inevitable in great revolutions, whether religious or political) when all things have been unſettled, they cannot be reſettled at once, and thoſe of leſſer importance will be generally left to ſettle themſelves. The Reformation was notoriouſly an unfiniſhed work, and among the things not done was the preparation of a body of inſtructions with reſpect to the proper obſervance of the Faſts and Feſtivals.

Even the traditionary rules however, were deſtined to be ſoon loſt. The Great Rebellion, and its attendant miſeries, ſwept away landmarks, whoſe place has never been found again; and ſince the flood of evil overwhelmed us, there have been dark ages, in which men have been ſo oppreſſed by the murky atmoſphere which has ſurrounded them, that like the Egyptians of old, they have neither rouſed themſelves, nor "riſen from their place," if haply they might feel after and find thoſe things, *which, however* valuable, had paſſed from *their view.*

But to return to the directions given u

in the formularies of the Church on the ſubject of days of humiliation. The Table of Vigils, Faſts, and Days of Abſtinence, to be obſerved in the year, ſpecifies the following occaſions as thoſe which are to be kept by members of the Anglican Communion.

The *Vigils* are the Eves before Chriſtmas Day, Candlemas, and Lady Day, Eaſter Day, Aſcenſion Day, Pentecoſt, S. Matthias, S. John Baptiſt, S. Peter, S. James, S. Bartholomew, SS. Simon and Jude, S. Andrew, S. Thomas, and all Saints.

The days of *Faſting or Abſtinence* are, I. The Forty Days of Lent; II. The Ember Days at the Four Seaſons; III. The Three Rogation Days; IV. All Fridays in the year, except Chriſtmas Day (if it ſhould happen to fall thereon). To which may be added the anniverſary of the murder of King Charles the Martyr.

Thus "our Reformers kept and enjoined one hundred and eight days in each year, *either entirely* or in part, to be ſanctified *as ſeaſons* of bodily mortification: two-

ſevenths of each year they wiſhed to be in ſome way ſeparated by acts of ſelf-denial and humiliation." They left it to each individual to add as many more occaſions to theſe as his opportunities afforded him, and his ſpiritual neceſſities taught him that he required; but in order to give him the full benefit of the penitential ſyſtem, and to ſtretch forth the ſhield of authority for the direction and ſupport of the diffident and unobtruſive, they preſcribed that the days which have been above enumerated ſhould be obſerved by all members of the Church of England.

I. Let us now conſider the manner in which the pious Chriſtian will obſerve the *Vigils* of the Church.

In the firſt place, then, what is meant by a Vigil? It is almoſt ſuperfluous to ſay that the word, in its ordinary ſenſe, means a period of *watching* during thoſe hours which are uſually given to ſleep; and that in the language of the Church *the term* is given to devotions performed *during the* cuſtomary ſeaſon of reſt, and *undertaken with* the objects of promoting

God's glory, of acquiring larger meaſures of ſpiritual-mindedneſs, and of diſciplining the mind to watchfulneſs, and the body to ſelf-denial;[1] for as faſting teaches us to control our appetites, by withholding from our bodies that ſupport of food which is natural to, and needful for them, ſo the obſervance of vigils helps us to gain the maſtery over our ſloth and indolence, by depriving us of a portion of that ſleep which is neceſſary for the refreſhment and recruiting of our bodily ſtrength after the labours of the day.

And it being conceded, that it is indiſpenſable for the Chriſtian to have control over all his appetites, that the ſureſt way

[1] "Vigils," obſerves Nelſon, "are thoſe *faſts* which the Church hath thought fit to eſtabliſh before certain feſtivals, in order to prepare our minds for a due obſervation of the enſuing ſolemnity; that ſo our joy may not degenerate into ſenſuality, nor be expreſſed by intemperance, nor evaporate into lightneſs or vanity, but that we may uſe God's good creatures with moderation and thankfulneſs, with bowels of mercy to thoſe who are in want, and raiſe our ſouls to ſuch a reliſh of *ſpiritual enjoyments*, that it may be our meat and *drink to do* the will of our Heavenly FATHER."

to gain power over our fleſhly wills and inclinations is to thwart them, and that food, and warmth, and reſt, are pleaſant to the body,—it is obvious that hunger, and cold, and ſleepleſſneſs, may be made powerful inſtruments towards accompliſhing the end which the Chriſtian has in view, that, namely, of bringing not only all his members, but even "every thought into captivity to the obedience of CHRIST." The Chriſtian preſcribes to himſelf a voluntary courſe of hardneſs and ſelf-denial, in order that when it pleaſes GOD to try him by ſome ſharp privation, or by placing him in ſome poſition in which he muſt either deny his LORD, or ſubmit to a courſe of ſuffering from which fleſh and blood will naturally ſhrink, he may meet the chaſtening not as a novice, all unaccuſtomed to the burden of the croſs, and therefore likely to ſlip it from off his ſhoulders and caſt it from him, but as one whom habit has inured to bear himſelf ſteadily and un-*murmuringly* beneath its weight, and who, *though its ſharp* edges wound him, has *diſciplined himſelf* not ſo much as to wiſh

its ſalutary weight away. The beſt method of acquiring the ſpirit of martyrdom is to teach the body to bear mortification. The ſureſt plan to eſcape the ſin of covetouſneſs, is by habits of large and ſelf-denying almſdeeds. The remedy againſt indolence, and too much folding of the hands to ſlumber, is to be found in the rule, "Be ye ſober, and *watch* unto prayer." "The beſt way not to find the bed cold," ſaid Saint Charles Borromeo, "is to go to bed colder than the bed is."

Thus, even if we had no ſanction for the practice in the Word of GOD, our natural reaſon, which points out to us the beſt methods of accompliſhing our ends, would teach us, that to give up ourſelves to devotional exerciſes during ſome portion of the night, when others are ſleeping, would be a practice both expedient and ſalutary, ſeeing that it would afford us the moſt ſolemn ſeaſons imaginable for uninterrupted communion with GOD, that it would diſcipline us to be ever on the *look-out for* HIM Whoſe coming may be *at even*, or at midnight, or at cock-crow-

ing, or in the morning,[1] and that it would give us no temptation to be ſeeking therein the praiſe of men, becauſe it would be performed at a time when no eye but that of our FATHER Which ſeeth in ſecret would be upon us.

But this matter is one in which we are not left with reaſon only for our guide. Revelation, which ſo continually ſets before us the duty of watchfulneſs, affords us, for our example, inſtances of that voluntary diſcipline of watching, which the Church has ſo long preſcribed to her children as a religious exerciſe.

"*At midnight*," ſaid holy David, "I will riſe to give thanks unto Thee becauſe of Thy righteous judgments." "Mine eyes prevent the *night-watches*, that I might meditate in Thy Word." "In *the*

[1] Rupert in his work on the Divine Offices, ſpeaking of the Service of Nocturns, ſays,—"Vigilias in tribus diſpartimur nocturnis, ut non ſolum verbo, ſed etiam facto tres vigilias prædicemus, de *quibus ait Dominus*, Beati ſervi illi, quos cum venerit *Dominus, invenerit vigi*lantes: et ſi venerit in ſe*cundâ vigiliâ, et tertiâ vigi*liâ venerit, et ita invenerit, *beati ſunt ſervi illi.*"—*Ruperti de Div. Off.* l. 1, c. 10

night His ſong ſhall be with me, and my prayer unto the GOD of my life." So likewiſe of pious Anna, to whom it was given to be among thoſe who recognized the LORD when under the veil of fleſh He firſt viſited His temple, we read that the manner in which ſhe waited for the conſolation of Iſrael, was by departing not from the temple; but by ſerving GOD with faſtings and prayers, by *night* as well as by day. So in the priſon at Philippi; it was at *midnight* that Paul and Silas prayed, and ſang praiſes unto GOD. And when S. Paul would deſcribe to Timothy the character of one who is "a widow indeed," who has buried her earthly hopes, and wiſhes, and affections, and is only living for another world, he ſaith that ſhe "continueth in ſupplications and prayers *night* and day." And not to multiply inſtances, we know that on that occaſion, when in the fourth watch of the night,[1] our Almighty LORD came walking on the ſtormy ſea to His diſciples, He had, on

[1] *That is,* between three and ſix o'clock in the *morning.*

the evening before, "gone into a mountain to pray," and had continued *all night* in prayer to God.[1] And, laſtly, it was *midnight*[2] when He betook Himſelf to prayer in the garden of Gethſemane, and when He gave the ſanction both of example and precept, for holy vigils to all who in time to come ſhould endeavour to follow His ſteps, by addreſſing Peter and his fellow-ſlumberers, with thoſe thrilling words, "What, could ye not watch with Me one hour?"[3]

Nor were other cauſes long wanting to induce the faithful to give up a portion of their nightly reſt to religious exerciſes. As when the Bridegroom was taken away, it became the time for faſting, ſo alſo it became the time for watchings. It was not an Apoſtle only whoſe courſe of duty lay "in wearineſs and painfulneſs, in *watchings* often, in hunger and thirſt, in faſtings often, in cold and nakedneſs." This was the common lot of all who

[1] *Compare S. Matt.* xiv. 25, and S. Luke vi. 12.
[2] *See Greſwell's* Diſſertations, vol. iii. p. 118.
[3] *S. Matt.* xxvi. 40.

were named by the name of CHRIST. Perſecution and death ſtared them in the face; their lives were never ſafe for an hour after their profeſſion was known. The ſame prudence, therefore, which led them to hold their public aſſemblies for devotion in the foreſt, or in the catacomb, "in deſerts, and in mountains, and in dens and caves of the earth," taught them alſo to chooſe for times of meeting thoſe hours when their relentleſs adverſaries were aſleep, or when darkneſs would ſhroud them from obſervation.[1]

[1] The following are the remarks of Bingham in his Origines Eccleſiaſticæ (Book xiii., ch. ii.) on the ſubject of the *Antelucan* (ſo called becauſe it was finiſhed before dawn) or *Nocturnal* ſervice. "The Chriſtians, being afraid to meet publicly on the LORD'S Day for Divine Worſhip, were forced to hold their aſſemblies in the night, meeting early in the morning, before day, to avoid the obſervation." This appears from that early account of Pliny, which he had from the mouths of ſome apoſtatizing Chriſtians, who confeſſed to him that the ſum of their crime or error was, "That they were uſed to meet together on a certain day, before it was light, and ſing a hymn to CHRIST, as to *their God*. Hence it is that the heathen, in Mi-

Antelucan ſervice. But, on the ... it was retained, "partly to keep up the ſpirit of devotion in the aſcetics, or ſuch as had betaken themſelves to a ſtricter life; and partly to give leiſure and opportunity to men of a ſecular life to obſerve a ſeaſonable time of devotion," which they might do then without diſtraction.

At a later period, the evenings before the two weekly feſtivals[1] were ſet apart for religious exerciſes, which kept the con-

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nucius, more than once objects to their night aſſemblies, and calls them a ſkulking generation ... the light: being mute in public,

gregations at church through the greater part of the night.[1] "Go into the church," writes S. Chryſoſtom (and his words ſuggeſt an awful contraſt between his times and our own), "and there ſee the poor continuing from midnight to break of day. Go and ſee the holy pernoctations joining night and day together; behold the people of CHRIST fearing neither by night nor by day, the tyranny of ſleep, nor the neceſſities of poverty."[2] By and by, the ſame ſolemnities were obſerved upon extraordinary occaſions of prayer, upon great emergencies and neceſſities of the Church, upon the eves before the anniverſaries of martyrs, and thoſe which uſhered in the greater feſtivals of the Nativity, Epiphany, Reſurrection, Aſcenſion, and of Pentecoſt. And thus grew up that ſyſtem, of which the veſtiges at leaſt are preſerved to us in the "Vigils" of our Calendar, and in the "Wake," as the period of the anniverſary of the Saint to whom our Churches are

[1] Hence called "Pernoctationes," and "Pervigilia," *i.e.* watchings throughout the night.

[2] *Quoted* by Bingham. Book xiii. ch. 9. § 4.

dedicated is ſtill named.[1] Eventually, however, abuſes ſeem to have crept in, or love waxed cold; and firſt the vigils of the feſtivals, inſtead of being celebrated in a manner meet for ſeaſons of holy joy, were

[1] Spelman, in his Gloſſary, gives the term "wake" another and erroneous derivation. The word lyke-wake, ſtill in uſe to denote the time of watching by a corpſe, ſhows that "wake" is ſynonymous with "vigil." Strutt gives the following quotation from an extract in Dugdale's Warwickſhire, as elucidating both the meaning of the word, and the change which took place in the manner of obſerving the Vigils. "Ye ſhol underſtond and know how the *Evyns* were furſt found in olde time. In the begynning of Holy Chirche, it was ſo that the pepul cam to the chirche with candellys brennyng, and wold *wake*, and coome with light toward, to the chirche in their devocions; and after they fell to lechery and ſongs, dauncez, harping, piping, and alſo to glotony and ſinne, and ſo turned the holineſſe to curſednes; wherefore holy Faders orderred the pepul to leave that *waking*, and to *faſt* the Evyn. But it is ſtill called *vigilia*, that is, *waking* in Engliſh, and it is called *Evyn*, for at *Evyn* they were wont to come to chirche." *See* Brand's Pop. Antiq. vol. ii. ch. 1.

To the ſame purpoſe, Wheatley, in his Illuſtra*tion of the* Book of Common Prayer (ch. v. § 5), *having* alluded to the circumſtance that vigils owed

ordained to be kept as faſts ;[1] and then by degrees, as men corrupted their ways more and more, eve and feſtival, faſt-day and

their origin to times of perſecution, thus proceeds: "And when this firſt occaſion ceaſed, by the Chriſtians having liberty given them to perform their devotions in a more public manner, they ſtill continued theſe night-watches before certain feſtivals, in order to prepare their minds for a due obſervation of the enſuing ſolemnity. But afterwards, when theſe night meetings came to be ſo far abuſed that no care could prevent ſeveral diſorders and irregularities, the Church thought fit to aboliſh them: ſo that the nightly-watchings were laid aſide, and the faſts only retained, but ſtill keeping the former name of vigils."

"The Council of Eliberis," ſays Nelſon, "held anno 305, had forbid the admiſſion of women, to prevent the ill conſequences of theſe promiſcuous aſſemblies at night: but they were not aboliſhed till after S. Jerome's time, nor, as ſome think, till the beginning of the fixth century."

[1] Yet even to the criſis of the Reformation, the eves of greater feſtivals ſeem to have been kept as occaſions of extended hoſpitality, and to have afforded thoſe opportunities of glad intercourſe between rich and poor, which our fathers prized ſo much, and which we ſo utterly avoid. The following intereſting extract is taken from a MS. relating to the church and manor of Melford

holy-day were neglected more and more, till that came to paſs to which our own

(written circa 1580), which is given in Neale's Churches of Great Britain: "Memorandum. On *S. James's Even*, there was a bonefire, and a tub of ale and bread then given to the poor, and before my doore there were made three other bonefires, viz. on *Midſummer Even*" (*i.e.* the Eve of S. John Baptiſt), "on *the Even of SS. Peter and Paul*, when they had like drinkings, and on *S. Thomas's Even*, on which, if it fell not on the fifth day, they had ſome long pyes of mutton and peaſe cods, ſet out upon boards, with the aforeſaid quantity of bread and ale; and in all theſe bonefires, ſome of the friends and more civil poor neighbours were called in, and ſat at the board with my grandfather, who had at the lighting of the bonefires, wax tapers, with balls of wax, yellow and green, ſet up, all the breadth of the hall, lighted then, and burning there, before the image of S. John Baptiſt: and after they were put out, a watch candle was lighted, and ſet in the midſt of the ſaid hall, upon the pavement, burning all night."

The only relic of thoſe days, in which the rich in his abundance forgot not the poor at his gate, *ſeems to be* the dole of meat and flour which on *S. Thomas's Eve*, is ſtill given in many country *places by the lord* of the manor to his labourers *and their families.*

miſerable time is witneſs, that by the majority of her children the obſervance of the Church's Calendar is no more thought of than it is by the Jews or Mahometans.

It has probably already occurred to the reader, in conſequence of what he has met with in the preceding pages, to aſk himſelf whether it is really poſſible that it could ever have been an ordinary habit with people, to paſs, during every year, the whole or a greater part of a conſiderable number of nights in their churches in prayer. Could ſuch things be? he aſks himſelf, and he ſhivers and turns away from the ſcene which his own imagination preſents to him. He pictures to himſelf the tranſition from his comfortable fireſide to the wind and ſleet, the fog or ſnow of a winter's night, through which he muſt paſs to his own dilapidated village church, with its broken floor, and its damp-ſtained walls, and its cloſe, muſty atmoſphere, and the wind which whiſtles through a thousand crannies, and the darkneſs, and the *ſolitude*, and the deſolation; and then repeats the inquiry, and (forgetting, it

may be, that the very caves and catacombs of the firſt Chriſtians were more reverenced by them, better kept, and better attended than a modern church) he determines that ſuch penitential diſcipline could have been only tolerated by a ſuperſtitious age, and that it is altogether unneceſſary at preſent.

I do not ſay it is neceſſary, though methinks whenever we contraſt paſt times with our own, we gain little by the compariſion. I do not even ſay it is expedient, for habits and circumſtances conſidered, I ſhould think it inexpedient and unwiſe for any individual to attempt to revive any cuſtom which the Church has wholly laid aſide, if, by ſo doing, he attracted notice. Did our Prayer-book indeed contain an office of Nocturns, which office had come to be neglected through her children's ſloth and love of luxury then indeed we might well and gladly ſee a reſtoration of the privilege which we h loſt; but, as matters are, we do no wro *as it ſeems* to me, in not deſiring the *vival of what has* heretofore led to ab *and what in our* worldly irreligious

would rather be a witneſs againſt t many, than a benefit to them.

But nothing which is here ſaid wit reference to the public ordinances of th Church, muſt be held to apply to the devotions of an individual in private.

The pious Chriſtian who finds that the Church requires the greater part of her vigils to be kept as faſts, will ſo keep them; but his bodily ſtrength, and opportunity permitting, he will probably deſire to obſerve them alſo as ſeaſons of that kind of ſelf-denial which conſiſts in giving to God hours of the night which might be given to reſt in ſleep. His pariſh church, indeed, is no longer open to him at midnight, but his Father Which ſeeth in ſecret will behold him when he bends his nees in his chamber and awakes, while ll around him are ſleeping, in order that : may exerciſe himſelf in watchfulneſs d prayer. And ſurely as we look round : year, we muſt feel that there are many ons when we might keep our vigils h *advantage*. How does Advent, for ice, admoniſh us that it is high time

to awake out of ſleep, that the night is fa
ſpent and the day at hand; that it be
hoves us to watch with our lamps we
trimmed, leſt the bridegroom ſhould fin
us ſleeping! How meet is it that the ev
of Chriſtmas ſhould find us at our vigil
for was it not as the ſhepherds in the fiel
kept watch over their flocks *by night*, tha
the glory of the LORD ſhone round abou
them, and they heard the tidings of gre
joy? Who again, is there, but ought t
be found at prayers on the eve of th
Circumciſion, when midnight marks th
boundaries between the old year and t
new?[1] Or who, on Eaſter Eve, l
would, as it were, watch for the Re
rection, and like the holy women, w
it is "yet dark," "very early in
morning," be anxious to pay honou
their Riſen LORD? Who will deny
the Eves of Aſcenſion Day, and
ſuntide, are meet occaſions for nig
prayer, or ſay that (among the min

[1] *I need not*, however, remind the re
the vigil of the Circumciſion is not a
the Church.

tivals) the vigil of All Saints ſhould not be ſo ſpent as to remind us that the holy ones who ſleep in JESUS paſſed through manifold ſufferings and mortifications before they entered into the reſt of Paradiſe? Who, finally, but will acknowledge that a night, or a portion of a night paſſed in prayers after the example of Him Who on the cold mountain-ſide, and in the ſtill colder garden of Gethſemane,[1] thus held communion with His FATHER, will be at all times a ſalutary preparation for joining in the holy myſteries of the Euchariſt,—that awful ordinance which none but they who have their portion in the irreverence of theſe laſt days, ever thought of partaking except faſting?

In ſaying this, however, I would repeat that I am not addreſſing myſelf to thoſe who would ſerve GOD grudgingly, or of neceſſity, or who require the ſanction of univerſal cuſtom for all they do; I am rather throwing out ſuggeſtions for thoſe

[1] *Compare* S. Matt. xxvi. 36, &c., with S. John xviii. 18.

who, in a ſpirit of reverential affection for the cuſtom of apoſtolic times, and of obedience to their own Church, are deſirous of following the bleſſed Saints in all virtuous and godly living, and who will not count as a burden that diſcipline of ſelf-denial, the practice of which brings them nearer to the habits of a better age. And to ſuch perſons I ſay, that if ſo diſpoſed, they may find in the obſervance of the vigils, *as ſuch*, opportunities of devotion, which, under the help and aſſiſtance of the HOLY SPIRIT, may be of the greateſt benefit to their ſouls.

And here, good reader, I leave the ſubject of vigils, praying GOD to bleſs what I have ſaid to your edification, and to my own.

II. I now proceed to a conſideration of the proper manner of obſerving thoſe days of "Faſting and Abſtinence" which our Church in her Calendar has deſignated *ſuch*, and I ſhall compriſe what I have *ſay under one head*, becauſe, as I have *ready remarked*, ſo far as the Calend *concerned*, "Faſting" and "Abſti

appear to be convertible terms;[1] and as no rules for faſting have been laid down in our formularies, it ſeems open to each individual Churchman to do as he judges beſt, either by conſidering abſtinence as ſynonymous with faſting, or by making a diſtinction between them, as is done in the Church of Rome.[2] The duty is one which

[1] Yet it is worthy of remark that our Homilies ſeem tacitly to recognize a diſtinction between the two. *Faſting* is therein deſcribed as "a withholding of meat, drink, and all natural food from the body, for the determined time of faſting," as an "abſtaining the whole day, from morning till night, from meat, drink, and all manner of food that nouriſheth the body." Preſently afterwards, however, thoſe "*abſtinences*" are ſpoken of (in the caſe alluded to, a diet of fiſh) which are "appointed . . . . . by the authority of the magiſtrates, upon policy, not reſpecting any religion at all in the ſame." And it is ſubſequently added, that "to abſtain ſometimes from *certain* meats . . . . . is not evil." The injunction of Edward VI., 1547, permits the uſe of fiſh, butter, cheeſe, "and other meats, commonly called white meats," in Lent. (See Cardwell's Doc. Annals, vol. i. p. 38, likewiſe pages 44, 46, and 370; alſo Wheatley on *the Common* Prayer, p. 199.)

[2] "*In* the Church of Rome," ſays Wheatley,

has been ſo much neglected among us, and we are ſo much given up to habits of ſelf-indulgence, that even thoſe of us whoſe bodily conſtitution permits them to faſt moſt ſtrictly, have hardly, perhaps, attained to the amount of diſcipline which

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"faſting and abſtinence admit of a diſtinction, and different days are appointed for each of them. On their days of faſting, they are allowed but one meal in twenty-four hours: but on days of abſtinence, provided they abſtain from fleſh, and make but a moderate meal, they are indulged in a collation at night." The rule of faſting in the Church of Rome is to be found in the Theologia Mor. et Dog. of Dens, tom. iv. p. 321, &c. (Edit. Dublin, 1832.) The Miſſal for the Laity (Huſenbeth, London, 1838) gives the following liſt: "*Faſting days*, on which fleſh meat is forbidden, and only one meal allowed; the forty days of Lent, the Ember Days, being Wedneſday, Friday, and Saturday in the firſt week of Lent; in Whitſun week; in the third week in September; and in the third week in Advent; the Vigils or Eves of Whitſunday, of SS. Peter and Paul, the Aſſumption, All Saints, Chriſtmas.

"*Abſtinence days*, on which fleſh meat is forbidden: the Sundays in Lent, unleſs leave be given to the contrary. All Fridays, except the Friday on which Chriſtmas day may fall."

was common to all in other times. This, however, may be more our misfortune, than our fault; and therefore our present duty is to do the best we can, nothing doubting but that GOD, in His Mercy, will accept even our humblest efforts to walk in the way of His commandments. This is one of those cases in which the willingness of the spirit may form some excuse for the weakness of the flesh. As I have already said, we must do our best, and for the rest, "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."[1] And it is necessary to dwell on this point the more, because by the consent of all antiquity, the sick, the aged, the very young, the very poor, and they who have to labour hard for their daily bread, travellers, and those who are about to become mothers, or are nursing their infants, were held excused from the obligation of fasting.[2] But all we the rest,

[1] 2 Cor. viii. 12.

[2] Our *holy* and tender mother the Church considers children's strength, as CHRIST the child-

who have no ſuch excuſe to allege, are bound, according to the ſtrength of our bodily conſtitutions, to uſe ſuch abſtinence that, the fleſh being ſubdued to the SPIRIT, we may ever obey His godly motions in righteouſneſs and true holineſs. On the other hand, we muſt not make faſting a mere form by ſubſtituting one kind of pleaſant food for another, the amount conſumed being in both caſes much the ſame; and on the other, we muſt not uſe ſuch ſeverity towards ourſelves as to injure our health, or incapacitate us for the active duties of our calling.[1] We muſt not ima-

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ren of His bride-chamber. She hath her exceptions, relaxations for the ſick and weak, for children and aged, priſoners and labourers, women with child, and travellers. .... The four excuſations are either bodily infirmity, or ordinary penury of diet from their poverty, or neceſſity of greater toil and bodily labour, or zeal of ſome greater good, offering itſelf, upon their diſpenſing with their faſt." To which ſome add a fifth, the ſeverity of heat in a tropical climate for ſome months in the year.—*Biſhop Gunning on the Lent Faſt, p.* 189. (Edit. London, 1662.)

[1] "S. Auſtin alſo, or whoever elſe was

gine that ſo ſoon as we are ſatisfied that it is our duty to faſt, we ſhall be able all at once to carry our wiſhes into practice to the full extent of what we feel to be right. We muſt not attempt too much at firſt; we muſt not be too ſevere upon ourſelves till we know we have ſtrength to bear our voluntary inflictions; elſe we ſhall run the riſk of relapſing into habits of ſelf-indulgence or of becoming formaliſts, or hypocrites. "As our bodies," it hath been well remarked, "have been inured to eaſe,

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author of the 157th ſermon, which is 'of the time of Lent,' tells us that which is too true, whoever ſaid it: 'Sunt quidam obſervatores Quadrageſimæ *deliciosi* potius quam *Religiosi*, exquirentes novas ſuavitates, magis quam veteres concupiſcentias caſtigantes; qui pretioſis copioſiſque apparatibus fructuum diverſorum quorumlibet varietates et ſapores ſuperare contendunt. . . . . Jejunant, non ut ſolitam temperando minuant edacitatem, ſed ut immoderatam differendo augeant aviditatem. Nam ubi tempus reficiendi advenerit, optimis menſis (tanquam pecora præſepibus) irruunt ventreſque diſtendunt *artificiosis et peregrinis condimentorum* diverſitatibus.'"—*Bp. Gunning on the* Lent Faſt, p. 189. *(Edit. London,* 1662.)

to lay aſide the whole habit; wh
had we begun more modeſtly, we
in time have arrived, with compa
eaſe, at the higher meaſures of it."

Now ſince, as the Homily of
Church beareth witneſs, Faſting is
itſelf a thing merely indifferent; b
made better or worſe by the end t
ſerveth unto: for when it reſpecteth
end it is a good work, but the end
evil, the work itſelf alſo is evil,"
hoves us to look very carefully in
motives, *why* we faſt. For as the
homily aſſures us, "To faſt with th
ſuaſion of mind, that our faſting a
good works can make us perfect a
men, and finally bring us to heav
deviliſh perſuaſion; and that faſt i

And "since, as S. Chryſoſtom teſtifieth,[1] "there is ſo great danger of the faſt, to thoſe who know not how they ought to faſt, let us learn the laws of faſting, that we run not uncertainly, nor beat the air, nor be as they that fight with their own ſhadow."

And becauſe, good reader, thoſe laws have been already laid down by holy doctors of our Church, with greater care and preciſion, and in a ſounder form of words than I can hope to attain unto, I ſhall make no apology for here transferring them from their pages to my own, earneſtly beſeeching GOD to give you grace to apprehend them diligently, that ſo they may tend to your advance in holineſs.

Firſt, then, as to the end and object you ſhould have in view whenever you faſt.

THE END OF FASTING.

"There be three ends, whereunto if ur Faſt be directed, it is then a work pro-ible *to* us, and accepted of GOD.

[1] Quoted by Gunning, p. 173.

"The firſt is to chaſtiſe the fleſh, that it be not too wanton, but tamed and brought in ſubjection to the SPIRIT. This reſpect had S. Paul in his faſt, when he ſaid, I chaſtiſe my body, and bring it into ſubjection, leſt by any means it cometh to paſs, that when I have preached to others, I myſelf be found a caſt-away.

"The ſecond, that the ſpirit may be more fervent and earneſt in prayer. To this end faſted the prophets and teachers that were at Antioch, before they ſent forth Paul and Barnabas to preach the Goſpel. The ſame two Apoſtles faſted for the like purpoſe, when they commended to GOD, by their earneſt prayers, the congregations that were at Antioch, Piſidia, Iconium, and Lyſtra, as we read in the Acts of the Apoſtles.

The third, that our faſt be a teſtimony and witneſs with us before GOD, of our humble ſubmiſſion to His high Majeſty, when we confeſs and acknowledge *our ſins* unto Him, and are inwardly *touched with* ſorrowfulneſs of heart, *bewailing the* ſame in the affliction of our

bodies. Theſe are the three ends or right uſes of faſting.

"LORD, have mercy upon us, and give us grace, that while we live in this miſerable world, we may, through Thy help, bring forth this and ſuch other fruits of the SPIRIT, commended and commanded in Thy Holy Word, to the glory of Thy Name, and to our comforts, that after the race of this wretched life, we may live everlaſtingly with Thee in Thy Heavenly Kingdom, not for the merits and worthineſs of our works, but for Thy mercies' ſake, and the merits of Thy dear SON JESUS CHRIST, to Whom with Thee and the HOLY GHOST, be all laud, honour, and glory, for ever and ever. Amen."—*An Homily of Good Works, and firſt, of Faſting.*

THE OBJECTS FOR WHICH FASTING IS ENJOINED.

"Theſe," ſaith Hooker, "are to create *in the minds of* men a love towards a *frugal and ſevere* life; to undermine the

to my reproof.'"—*Hooker's Eccleſiaſtical Polity*, v. § 72.

RULES FOR FASTING:

From Biſhop Andrewes' Pattern of Catechetical Doctrine.

1. "In the outward faſt is required a whole day's abſtinence from even to even, and from meat and drink, whatſoever is edible, and whatſoever is liquid, a general reſtraint from both.

2. "An abridgment or breaking off the ordinary courſe of ſleep. We muſt watch as well as faſt.

3. "We muſt lay by our beſt apparel, and put on more vile clothes, which in Nehemiah and ſundry other places is expreſſed by wearing of ſackcloth.

4. "We muſt ſeparate ourſelves from all that is delightful to the ſenſes, and from all the pleaſures and delights of this life, *becauſe the* taſte hath not been the only *ſenſe which* hath offended: therefore that

ſenſe muſt not faſt alone, but the other ſenſes muſt abſtain and be afflicted alſo.[1]

[1] The following is the advice which Biſhop Beveridge gives on theſe two points: "Firſt, make no diſtinction, at ſuch times, betwixt fleſh and fiſh, as the Papiſts do, who, if they do but abſtain from fleſh, and what proceeds from it, think they faſt ſufficiently how much ſoever they eat and drink of other things; but neither the Scriptures, nor the primitive Church, ever obſerved any ſuch diſtinction, neither doth it conſiſt with the nature and end of faſting; but the old Catholic way was, that when they faſted they abſtained from all manner of food until the evening, and ſtill obſerved Daniel's rule, who, when he faſted *ate no pleaſant* or deſirable *food, neither did fleſh nor wine come into his mouth.* (Dan. x. 3.) This the primitive Chriſtians obſerved very ſtrictly, that when they faſted ate neither more nor better food, than as we uſe to ſay, to keep ſoul and body together: and as for wine, they would not ſo much as touch it; which I think is ſtill neceſſary to be obſerved by all that would faſt to any purpoſe.

"Have a care of falling into the other extreme, even of faſting too much as well as too little; for as S. Chryſoſtom obſerves, the Apoſtle kept his body under, but he did not kill it; he brought *it into ſubjection*, but not to deſtruction; he uſed *it as a ſervant, not* as an enemy, and therefore *would not ſtarve it*, for then he could expect *further ſervice from* it. Yea, it is S. Baſil's

5. "And as all theſe are forbidden, ſo is labour and ſervile work alſo.[1]

6. "Laſtly, we muſt give alms, and relieve the poor on the day of our faſt . . . . for the old rule and canon is, What we ſpare from our belly we muſt give to the poor.

"But . . . . it is not outward abſtinence will ſerve the turn, if we ſtay there and go no further. Therefore the Prophet tells ſuch faſters, though they lay in ſackcloth a whole day, yet *it is not that God requireth, but* INWARD SORROW: be-

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ſervation, that they who faſt too much, and ſo weaken and diſtemper their bodies, violate the Apoſtle's rule; for he by faſting brought his body into ſubjection to his ſoul; they faſt ſo as to bring their ſouls into ſubjection to their bodies, forcing them to ſpend their time in looking after their bodies and ſerving them inſtead of being ſerved by them. Hence the ſame Apoſtle elſewhere commands us, not ſimply to *make no proviſion for the fleſh*, but not ſo as *to fulfil the luſts thereof*, Rom. xiii. 14. I ſuppoſe there are not many that need this caution, but there are ſome, and therefore I *durſt not* omit it."

[1] *Quoted* by Gunning, p. 173.

cauſe the outward action is ordained for the inward, and the internal faſt is that which GOD chiefly accepts."

BISHOP GUNNING'S RULES FOR FASTING.

"Let us now come to theſe rules of faſting, which S. Chryſoſtom ſays we are to learn . . . . that it may be ſuch a faſt as GOD hath choſen. I will name eight.

1. "That our faſting be as the Church at firſt deſigned it, a great inſtrument of our work of repentance from our ſins, of judging ourſelves, that we be not judged of the LORD; of more inſtant mortifying all ſinful luſts and affections, foraſmuch as CHRIST hath ſuffered for us, and we, if *with Him* we ſuffer in the fleſh, muſt ceaſe from ſin, as we learn from S. Peter.

2. "That our faſt be truly faſting, no a commutation only of our uſual diet fc *other delightful* fulneſs, refections, ar *pleaſures.*

3. "That faſting be not ſevered f

nt company of watchings, hard-
orrowings, ſequeſtration of orna-
nd public joyances.[1]
That in our faſting our bowels
om all hard oppreſſion of others.
That it abound in works of

To make our faſtings ſubſervient
ore inſtant prayers, as our bodies
uls; for a time, as S. Paul ſpeaks,
vii. 5,) giving ourſelves to attend
g, and prayer, as alſo to more fre-
aring of God's Word.
More particularly take we care in

e ſame purpoſe Biſhop Taylor ſays, "He
for repentance muſt, during that ſolem-
in from all bodily delights, and the
of all his ſenſes and appetites: for a man
when he mourns in his faſt, be merry in
weep at dinner, and laugh all day after;
ence in his kitchen, and muſic in his
judge the ſtomach, and feaſt the other

old, on faſt-days, men abſtained from all
y exerciſe or fatigue which might inca-
e ſoul from performing its duties aright,
body had its uſual refreſhment." See
n on the benefits of Faſting."

the time of abſtinence in Lent to prepare for the LORD'S Holy Table at Eaſter.

8. "That all this your good be not leavened with the leaven of vainglory and hypocriſy. 'When ye faſt, be not as the hypocrites.'"

BISHOP PATRICK'S RULES FOR OBSERVING LENT.

"Let every one of us lay aſide all this Lent our fine clothes, and let us retire ourſelves as much as poſſible, making no viſits, nor willingly receiving any, if nothing but civility oblige us to it.

"Let the time be ſpent in this retirement, in reading and prayer; in examining our conſciences, and bewailing our offences; in taking a view of the miſerable ſtate of mankind, and imploring the Divine mercy towards them, in laying to heart the ſufferings of many of our Chriſtian brethren; and ſuch like exerciſes.

"*Let the conſideration* of it move us to *afflict ourſelves* with faſting; or if we *cannot be, with* a ſpare diet.

"Let the rich eſpecially, and thoſe that live deliciouſly, deny their appetites; keep a ſlender table, and puniſh their exceſſes with a harder fare.[1]

"Drink no wine, nor ſtrong liquors without neceſſity; make no feaſts, nor accept of invitations to them.

"Give alms liberally, and frequent the public prayers; and there let us humble

[1] S. Auſtin ſomewhere compares the Faith of Chriſtians to the lamp, alms to the oil in the lamp, faſting and watching to the golden ſnuffers of the ſanctuary, prayer to the incenſe, juſtice and obedience to the ſacrifice.

The queſtion frequently ariſes as to what is to be done when a faſt and a feſtival, as appointed by the Church, happen to fall on the ſame day. To this the following admirable anſwer has been given in the ſupplement to the "Thoughts on the benefits of Faſting."

"Our Church, in that ſhe has made one exception (viz. that her weekly Friday faſt is to give way to the birthday of our LORD), and one only, ſeems to me to imply, that on all other occaſions the faſt is to be retained. Yet this does not ſuperſede the feaſt. The glad remembrance on each ſuch feaſt-day ſtill *remains*. The act of faſting (when the *habit is* acquired) chaſtens but diminiſhes not our *joy*."

ourſelves before GOD, and bluſh to lift up our eyes to heaven.

"Tremble to think that you have ſo oft prayed in the Litany that GOD would pitifully behold the ſorrows of your hearts, when perhaps you had no ſorrow at all there.

"And forbear muſic, and dancing, and ſuch like pleaſures.

"Let thoſe that have been ſlothful, content themſelves with leſs ſleep; that they may have more time for heaven, and heavenly thoughts.

"They that have been too voluptuous will do well alſo to lie hard.

"Finally, let there be a general abſtinence from all manner of recreations, unleſs the preſervation of health make them neceſſary, and then uſe them privately.

"Leave the play-houſes quite empty; and make the churches full; go to no public ſhows, nor meetings; but ſpend the time when you come from church, in ſetting *all things* right at home."

To theſe valuable directions, Biſh. *Jeremy Taylor*, in his "Rule of H

Living," adds one or two more, which the reader will do well to bear in mind.

1. "All faſting, for whatſoever end it be undertaken, muſt be done without any opinion of the neceſſity of the thing itſelf, without cenſuring others, with all humility, in order to the proper end; and juſt as a man takes phyſic, of which no man hath reaſon to be proud, and no man thinks it neceſſary, but becauſe he is in ſickneſs, or becauſe he is in danger or diſpoſition to it.

2. "All faſting is to be uſed with prudence and charity: for there is no end to which faſting ſerves but may be obtained by other inſtruments; and therefore it muſt at no hand be made an inſtrument of ſcruple, or become an enemy of our health.

3. "Let not intemperance be the Prologue or Epilogue to your faſt, leſt the faſt be ſo far from taking off anything of the ſin, that it be an occaſion to increaſe it."

Thus have I, good reader, ſet before you the advice of theſe holy fathers; it remains for you to apply it to your own caſe;

and this you will do without difficulty, if you bear the following points in your mind. Firſt, that the outward faſt muſt ever be accompanied by an inward faſt, by a ſincere ſorrow for ſin, humble confeſſion of it, determined renunciation of it, and earneſt prayers for grace that you may live better for the time to come.[1]

Secondly, that you muſt watch over

[1] The claſs of perſons into whoſe hands this book is likely to fall are preciſely thoſe who need the diſcipline of faſting moſt, and who moſt rebel againſt it. They are in comfortable circumſtances, accuſtomed to good food, and plenty of it, and have therefore moſt probably made themſelves delicate by habits of luxury, and weakened their ſtomachs by over-feeding. Such perſons are peculiarly liable to inflammatory diſeaſes, and habits of abſtinence would, even on medical grounds, be beneficial to them.

Yet faſting is generally the ſtumbling-block which prevents them returning to ſtricter obedience to Church ordinances. "I cannot faſt a whole day," ſays ſuch an one, "it would make me ill." "Then do not attempt it at firſt; leave off a *ſingle meal.*" The experiment is tried. "I cannot leave off a ſingle meal; I become faint and exhauſted. Yet the very ſame perſon, on a pa *of pleaſure, or* when the mind is occupied w

urſelf leſt you ſhould be led by the no-
lty of this duty to overvalue it; or to
idervalue thoſe who have lived in times
hen it was not ſyſtematically practiſed.
Thirdly, that your Chriſtian profeſſion

nething agreeable, will think nothing of meal
nes, and control the appetite with perfect eaſe.
There are perſons, however, whoſe natural con-
tution is ſo weak, that they really require fre-
ent ſupport in the courſe of the day. Yet if
ey were well diſpoſed to ſelf-denial, they may
ll exerciſe it. A piece of dry, ſtale bread, and a
p of tea without cream or ſugar, will fill the
mach as well and wholeſomely as hot rolls, and
e uſual delicacies of a "comfortable" breakfaſt-
ble. Cold meat and cold potatoes, though un-
latable enough to thoſe who are uſed to three
urſes and a deſſert, are quite as effectual for the
rpoſe of ſupporting animal life. The diet we
te leaſt, and as little even of that as is needful, is
very good rule for thoſe who cannot faſt more
ictly.

But ſay that any of us are in a poſition that we
nnot faſt as we wiſh without appearing to con-
mn our ſuperiors in age, our parents, and the
ce. It ſeems better, under ſuch circumſtances,
adopt ſome private method of ſelf-denial, which
ill be leſs likely to attract notice. And ſuch
ethods are always eaſy to find, if we chooſe to
k for them.

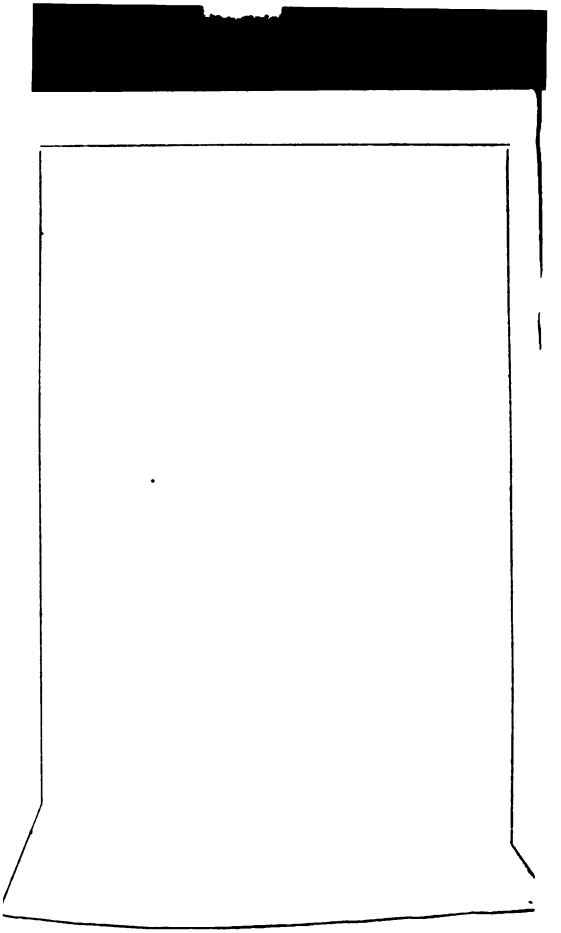
portant part of ...
and ſelf-control, which makes your life.

Laſtly, that your faſting will nev carried on as it ought to be, unleſs the effect of bringing you into cloſer munion with God, and of givin deeper ſympathy with and love for brethren that are in the world. Ir words, that your faſts will then b acceptable to God when, as the were of old, they are united to and alms.

I will conclude in the words of whom I am already largely indeb good Biſhop Gunning.

"Theſe three holy ſiſters, Praye and Faſting, are happieſt where

l). *They which cannot give alms, ıſt the more; they which cannot faſt give more alms; and if any can r faſt nor give alms, yet all can Faſting* diſarms the fleſh, *Alms* iends and auxiliaries, *Prayer* fights, ſes' hands lift up againſt Amalek, h the might of the Spirit. *Alms* ıe ſhip with precious ſubſtance, ſent into another country; *Faſting*, in relling of the ſea or ſtorm, lightens ſſel, and caſts out the unprofitable ı of the ſhip; faithful *Prayer* tugs in rowing to bring to the ſhore. *g* takes from one's own fleſh, that y in *Alms* give to the poor to ſupply ınts; and *Prayer* from the riches of lerives grace and ſtrength upon our- to ſupply our own wants. *Faſting* under foot and leaves the earth; r and *Alms* take our brother by the and raiſe him up; *Prayer* pierces ɔuds and enters heaven."



CHAPTER VI.

"WHY DOTH ONE DAY EXCEL ANOTHER, WHEREAS ALL THE LIGHT OF EVERY DAY IN THE YEAR IS OF THE SUN?"

"BY THE KNOWLEDGE OF THE LORD THEY WERE DISTINGUISHED, AND HE ALTERED SEASONS AND FEASTS. SOME OF THEM HATH HE MADE HIGH DAYS, AND HALLOWED THEM, AND SOME OF THEM HATH HE MADE ORDINARY DAYS."

O ALMIGHTY GOD, Who haſt knit together Thine elect in one communion and fellowſhip, in the myſtical body of Thy SON CHRIST our LORD; Grant us grace ſo to follow Thy bleſſed Saints in all virtuous and godly living, that we may come to thoſe unſpeakable joys which Thou haſt prepared for them that unfeignedly love Thee; through JESUS CHRIST our LORD. Amen.

CHAPTER VI.

The Chriſtian's Rule with reſpect to the the Church.

WHEN we look upon and ſee what we nature,—when upon the deep tai ruption ſtill abidi when we remember how in ſp regeneration, the whole courſe ſequent life has been little el dreary catalogue of continually frailties, infirmities, and ſins, has not been marked by ſome courſe of deliberate tranſgreſſio —to uſe the words of Biſhop "we groan for the labours o *grimage* and the dangers of ou *and ſum all* the "duties and c

cauſes, inſtruments, and acts of ſorrow," we ſhall feel that if it had pleaſed GOD to bid us lie in the duſt, and go mourning all our days, He would have only required us to do that which for our iniquities we had deſerved.

Nevertheleſs, in His pity and tender mercies He hath had compaſſion on us. He knoweth whereof we are made; He remembereth that we are but duſt. The beings whom He hath created He doth not forget: the creatures whom He hath redeemed He will not forſake. As in outward circumſtances He giveth us all things richly to enjoy, ſo for our ſouls He provideth reſt and refreſhment, leſt they ſhould be ſwallowed up with overmuch ſorrow. While He bids us ſerve Him *with fear*, and rejoice unto Him *with reverence*, ſtill He does bid us rejoice, and in the ordinances of His Church He gives us "beauty for aſhes, the oil of joy for mourning, the garment of praiſe *for the ſpirit* of heavineſs." He gives *feſtivals to alternate* with faſts, and while *He encourages* us to mortify our ſin

members, and faſt when no man ſees us, He alſo permits us to enter His Houſe, "in the voice of praiſe and thankſgiving among ſuch as keep holy day."

From the foundation of the world He appointed His Sabbath as a day of honour to Himſelf, and of reſt to His creatures, and, under the law, His choſen people had by His appointment, their great and ſolemn yearly feſtivals.

But the law was only a ſhadow of good things to come; and, therefore, under the Goſpel, our feſtivals are more numerous, and our cauſes of rejoicing are more great and wonderful. "The Jewiſh Sabbath," ſaith Hooker, "the Church hath changed into our LORD's Day; that as the one did continually bring to mind the former world finiſhed by creation, ſo the other might keep us in perpetual remembrance of a far better world, begun by Him Who came to reſtore all things, to make both heaven and earth anew." And thus while their Paſſover and Pentecoſt were *to them commemorations of temporal mercies only, the* deliverance from Egypt, and

the giving of the law on Sinai, our own correſponding feſtivals of Eaſter and Whitſuntide admoniſh us of our own far mightier deliverance from the tyranny of death and hell, and of the deſcent of the HOLY SPIRIT into the hearts of the faithful.

But as we have greater, ſo we have more numerous cauſes of rejoicing than had the Jews. We have many more feſtivals than they, for not only does the Church commemorate the leading events in the life of her LORD, by days ſet apart for that purpoſe, but ſhe alſo dedicates others to the memory of His moſt illuſtrious ſervants, and honours Him therein with eſpecial honour, for having vouchſafed to us the bleſſing of their teaching and example.

Thus, to uſe the words of Hooker, "the days and times which we celebrate have all relation to one Head. We begin our eccleſiaſtical year with the glorious Annunciation of His Birth by angelical *embaſſage*. There being hereunto added *His Bleſſed* Nativity itſelf; the myſtery *of His legal* Circumciſion; the teſtificatio

of His true Incarnation by the Purification of her who brought Him into the world; His Reſurrection; His Aſcenſion into Heaven; the admirable ſending down of His SPIRIT upon His choſen, and, which conſequently enſued, the notice of that incomprehenſible Trinity thereby given to the Church of GOD. Again, foraſmuch as we know that CHRIST hath not only been manifeſted great in Himſelf, but great in other His Saints alſo, the days of whoſe departure out of the world are to the Church of CHRIST as the birth and coronation days of kings or emperors: therefore eſpecial choice being made of the very flower of all occaſions in this kind, there are annual ſelected times to meditate of CHRIST glorified in them who had the honour to ſuffer for His ſake, before they had age and ability to know Him; glorified in them who knowing Him as S. Stephen, had the ſight of that before death, whereunto ſo acceptable death did lead; glorified in thoſe ſages of the East *that came* from far to adore Him, and *were conducted* by ſtrange light; glorified

in the Second Elias of the world; ſent before Him to prepare His way; glorified in thoſe Apoſtles, whom it pleaſed Him to uſe as founders of His kingdom here; glorified in the angels, as in Michael; glorified in all thoſe happy ſouls that are already poſſeſſed of heaven."

Thus the feſtivals of the Chriſtian year may be divided into two claſſes, Sundays and Holydays; and I proceed, in accordance with the plan I have propoſed to myſelf, to lay down ſome rules for the Chriſtian's obſervance of each.

With reſpect to the former, I ſhall aſſume that the Chriſtian is as much an ordinance of GOD as the Jewiſh Sabbath, and that the mere change of day from the ſeventh to the firſt in no way affects our duties in reference to the obſervance of it; with reſpect to the latter, I aſſume my reader is a Churchman, and that therefore he admits that whether GOD Himſelf ordained them in whole or in part by the *mouths of* His Apoſtles, or the Church in *after times* by that authority which *hath granted* to her, they ought eve

be kept and obſerved by all dutiful members of the Engliſh communion.

I. How, then, will the Chriſtian ſpend his Sunday? How will you, good reader, divide your time, ſo as to give as much of it as poſſible to GOD and good things, and as little to things without, and thoughts of this world?

§ 1. Firſt, you will eſtabliſh in your own mind clear and definite views as to the proper manner of obſerving the LORD's Day. For if you look upon the opinions of your fellow Chriſtians with reſpect to this point, you will find an extreme party, who, rejecting all the other faſts as tending to ſuperſtition, and feeling, nevertheleſs, that a ſeaſon of auſterity and humiliation is good for their ſouls' health, are wont to make Sunday a day of wearineſs and painfulneſs, of ſour gloom, and repulſive chilling rigour, —a kind of legal "Day of Atonement" (ſee Leviticus xxiii. 27—30,) engrafted on a Jewiſh Sabbath. On the other hand, there are thoſe, who going to extremes in the oppoſite direction, are wont to conſider the weekly commemoration of the

LORD's reſurrection as an occaſion of ſo much joy, that with them the religious feſtival degenerates into mere worldly feſtivity, and Sunday, inſtead of being the calmeſt, becomes the gayeſt day of the week; its reſt is broken by levity; its ſolemnity is exchanged for ſecular amuſement and wantonneſs of ſpirit.

It muſt be obvious, however, to every unprejudiced and ſober-minded perſon, that both theſe extremes are evil, and that the true mean lies between them. We *are not* under the law, but under grace, and therefore the Chriſtian Sabbath is not a day wherein to afflict our ſouls with phariſaic obſervances, which even under the law were not required. We *are* under the yoke of Him, Whoſe ſervice is perfect freedom, and therefore we muſt take heed that our liberty does not paſs into licentiouſneſs. Sunday is a feſtival, not a faſt, but it is a holy feſtival, and muſt be kept holy. It is what the Sabbath was, a *day of reſt*, a day whereon to ceaſe from *labour*, a *day* to be ſtrictly obſerved, *made different* from all other days

eing eſpecially devoted to the ſervice of
ɔD. But it is more than the Sabbath,
ɔr it is the day whereon the LORD of Life
nd Glory burſt the bonds of death, be-
auſe it was not poſſible that He ſhould be
olden of them. It is the Eaſter-day of
very week, and therefore a day of great
nd holy joy. This is the day which the
ORD hath made; we will rejoice and be
lad in it. Holy joy. This is the idea
hich Sunday ought ever to preſent to our
inds. We reſt thereon, that we may
ave leiſure to keep our feſtival, but our
eſtival muſt be kept in holineſs. Sunday
uſt be a day of pleaſure,—but of doing
ɔD's pleaſure, not our own; it muſt be
delight to us,—but only becauſe we are
eeping it holy to the LORD, not indulging
urſelves: it muſt be "honourable"—but
: muſt be full of Divine, not worldly
onours, and therein we muſt honour Him
y not doing our own ways, nor finding
ur own pleaſure, nor ſpeaking our own
ords. We muſt reſt on that day even as
ɔD reſted from His labours. We muſt
end it in devotion as being a day which

He hath sanctified, and Holy Church doth chiefly honour. We must rejoice therein, as men who know that if CHRIST be not risen, their faith is vain, and they are yet in their sins. We must keep our Sunday with joy as being a festival; with solemnity as being hallowed unto the LORD. And "festival solemnity," to use once more the words of Hooker, "is nothing but the due mixture, as it were, of these three elements, Praise, Bounty, and Rest."[1]

1 "And now if it be inquired how we are to celebrate this day? I answer that we are sufficiently instructed by those words of the Laodicean Council, 'VACENT TANQUAM CHRISTIANI:' there is a certain rule and measure by which Christians keep their festivals. The *Jewish* manner was a perfect rest: the *Christian* manner is an excellent religion and devotion; but no rest excepting such a rest as ministers to religion; abstinence from such works which, if we attend to, we cannot attend to the religion that is commanded, is essentially necessary, when the keeping of the day religiously and solemnly becomes necessary. There are also some corporal works which *are properly* celebratives of the day, or permitted *in all* religions upon their festivals; such as are *acts of* public or private benefit: works of nec

We muſt endeavour, therefore, to b
our minds and bodies into ſuch a condi
as ſhall beſt enable us to exerciſe ourſe
in charity, devotion, and heavenly cont
plation. And to this end reſt is eſſen
While our bodies labour, our minds
hardly be at reſt; while our minds
abſorbed and occupied, our ſouls
ſcarcely be calm and undiſturbed. I
this repoſe which gives to paradiſe its f
taſte of heaven, and to heaven its ful
of joy; for in the one they who l
died in the LORD do reſt from their
bours, and in the other the tranquillit
bliſs is ſo pure, and ſtill, and deep,
cauſe, and only becauſe it is eter
"Reſt is the end of all motion, and
laſt perfection of all things that lab

unto that which bringeth not happineſs until it do bring reſt. For as long as anything we deſire is unattained we reſt not." Hence it is that the reſt of the Sabbath is a type of that reſt (*σαββατισμὸς*) which remaineth to the people of GOD.[1] And therefore, when we approach the ſubject practically, we ſhould endeavour to make our Sunday-reſt as like, or, at any rate, as much in harmony with the reſt of the unſeen world, as our poor conceptions, and imperfect practice will allow us to make it.

Let this, then, ever be a matter of conſideration with you, as each ſucceſſive week draws to its cloſe, how you can ſo arrange your buſineſs as to make the LORD'S day a day of *reſt*. There are many perſons (domeſtic ſervants for inſtance) whoſe rank and condition of life are ſuch that even that day finds them to certain degree obliged to occupy themſelves with the labours of their calling; yet they, if they *will, may* generally ſo contrive matters as

[1] Hebrews iv. 9.

be in advance with their work, and ſo leſſen the obſtacles in their way towards giving up the whole Sunday to God's ſervice. But the generality of thoſe into whoſe hands this book is likely to fall will not, probably, be much hindered by their buſineſs in life from attending on their Sunday duties. For thoſe (if any ſuch there be) whoſe time is inevitably occupied (ſuch as members of the medical profeſſion), I can only ſay, Forecaſt and aim at giving all the time you can to God. For all others their line of duty is manifeſt. "From even to even ye ſhall celebrate your Sabbaths." The entire day, and no particular part of it, muſt be kept holy unto the Lord. It muſt be a day of reſt from worldly buſineſs, care, pleaſure, converſation, thought, ſociety. It muſt be a day of reſt in which you ſhall acquaint yourſelf with God and be at peace, —in which you ſhall worſhip Him, and endeavour to improve yourſelf by prayer, meditation, ſelf-examination, and the exercise of charity.

And in order to make it ſuch, let Sa-

turday night find the buſineſs of the paſt week concluded, and let Monday dawn before you allow yourſelf to think of that of the week enſuing. Let Saturday night ſee your letters written, your accounts made up, your work laid aſide, your books of amuſement put back on the ſhelf; if you have any preſſing care, endeavour to free your mind from it; if you have a doubtful point to decide, endeavour to arrive at your deciſion; do every thing, in ſhort, which may enable you to make Sunday a clear day; a day of holy reſt, unbroken, undiſtracted, unperturbed,—a day which may have as much of heaven and as little of earth in it as is poſſible among beings who are ſore let and hindered in running the race that is ſet before them, by the ever-preſent interruptions of things earthly.

§ 2. And as it was "*very early* in the morning, on the firſt day of the week," that our adorable REDEEMER roſe from the *dead, ſo ſhould* we riſe earlier on Sundays *than on other* days, both in order that we *may have* more time in which to honor

Him, and to inſure from its very commencement, that the day of reſt ſhall not be a day of indolence and ſloth.

As ſoon as we wake we ſhall commend our ſouls to God, and pray Him to bleſs to us our opportunities of public and private worſhip. We ſhall bring our minds into harmony with the ſervices of the day by referring to our Prayer-books, and ſeeing what the ſubjects are to which the Church would lead our thoughts, and we ſhall endeavour to frame our meditations and devotions with reference to them.

§ 3. On thoſe Sundays on which the Holy Euchariſt is to be adminiſtered, that moſt awful Myſtery will, of courſe, chiefly occupy our minds.

It is not my intention, good reader, to offer any hints in this work on the ſubject of Sacramental preparation. The matter is of too great importance to be treated of curſorily, and you can be at no loſs to find works which ſhall ſupply you with all the preliminary inſtructions which you need, and *with proper* forms of ſelf-examination, *meditation*, prayer, and praiſe. Biſhop

Wilſon's "Inſtruction," Dr. Lake's "Officium Euchariſticum," Dr. Sutton's "Godly Meditations," and Biſhop Wilberforce's "Euchariſtica," are volumes eaſily procurable by all, and are manuals of ſound doctrine. To them, therefore, I refer you. I will only ſuggeſt, that while you take the greateſt care to ſearch well into your heart, and to ſatisfy yourſelf that you are repenting truly of your former ſins, that you are ſteadfaſtly purpoſing to lead a new life, that you have a lively faith in GOD'S mercies through CHRIST, with a thankful remembrance of His death, and that you are in charity with all men, you will be very watchful over yourſelf leſt that which you do frequently (indeed whenever you have the opportunity) you ſhould do formally, and leſt you ſhould fail to realiſe to yourſelf the unutterable awfulneſs of the work in which you are engaged.

As a faithful member of the Church o *England,* you of courſe admit the doctrir *of the* REAL PRESENCE. You hold that *by the Sacrament* of the Font the H

CHRIST is given to you, in the Sacrament of the Altar, the Eternal SON gives Himself to you to be your ſpiritual food and nouriſhment therein. You hold the Euchariſt to be no mere memorial ("no bare ſign, no untrue figure of a thing abſent," as the Homily expreſſes it), but a communication of the Body and Blood of CHRIST into your ſoul. You hold that the Body and Blood of CHRIST are VERILY and INDEED taken and received by the faithful in the LORD's Supper. You do not bewilder yourſelf (GOD forbid) with vain ſpeculations as to the *manner* of the Divine Preſence;[1] you, a finite creature, do not at-

[1] "If any one aſk me concerning the manner, I will not be aſhamed to confeſs that it is a ſecret too high for my reaſon to comprehend, or my tongue to expreſs; or to ſpeak more properly, I rather feel than underſtand it; therefore without diſputing, I embrace the truth of GOD, and confidently repoſe on it. He declares that His Fleſh is the food, and His Blood the drink of my ſoul; and my ſoul I offer to Him, to be fed by ſuch nouriſhment. He bids me take, eat, and drink *His Body and His* Blood, which in His Holy *Supper, He offers* me under the ſymbols of bread

tempt to fathom a myſtery which is infinite. You adopt a ſimpler and more bleſſed courſe.

> "CHRIST was the Word that ſpake it:
> He took the bread and brake it;
> And what He then did make it,
> *That I believe and take it.*"

You deſire to have your portion among thoſe who have "not ſeen, and yet have believed." With the Martyr Laud your prayer is a ſimple one. "LORD, make me a worthy receiver of that for which I came—CHRIST, and remiſſion of ſin in CHRIST." With him you will ſay, "O LORD GOD, hear my prayers; I come to Thee in a ſteadfaſt faith; yet for the clearneſs of my faith, LORD, enlighten it; for the ſtrength of my faith, LORD, increaſe it. And, behold, I quarrel not with the words of Thy SON my SAVIOUR'S bleſſed Inſtitution. I know His words are no groſs unnatural conceit, but they are ſpiri

and wine. I make no ſcruple, but He doth re*them to me, and* I receive them." Theſe are *words of Calvin.*

nd life, and ſupernatural. *While the orld diſputes, I believe.*"

I ſay you believe the doctrine which he Church teaches, namely that CHRIST i our ſpiritual food and ſuſtenance in this oly Sacrament. Remember, then, that ou can never be as if you (erroneouſly) eld a lower view, and that you will add he guilt of preſumption, of the moſt au-acious kind, to your other ſins, if ever ou are found approaching the altar of he LORD in a formal or careleſs ſpirit.

§ 4. But to proceed. Your morning levotions ended, you will do anything vhich is neceſſary to be done, and make uch arrangements as that both yourſelf, our family, your ſervants, and the ſtranger vithin your gates, ſhall have as much lei-ure as poſſible for devotional purpoſes. The houſehold buſineſs, and preparation of meals will be ſo ordered as that not above ne or two ſervants ſhould be left with-ut the opportunity of going to church at eaſt once in the day.

Your leiſure before Divine ſervice will e *ſpent* either in reading devotional works,

in inſtructing the young and ignorant, in labours of charity, or in ſuch other occupations, as conſcience tells you are meet for the LORD's day.

§ 5. Arrived at church you will keep before you the thought that you are in the Houſe of GOD, that He Himſelf is preſent, and that not to feel awe when you enter His ſanctuary, is at once an evidence that you are wanting in faith or reverence, or both.

Be careful not to let your eyes wander. If you muſt raiſe them from your book or the ground, fix them on ſome holy text that adorns the walls, on ſome ſtoried windows,—or on anything rather than your fellow-worſhippers. *They* will be ſure to cauſe your thoughts to paſs from heavenly to earthly things.

When the ſervice commences, join in it heartily. Do not repeat the reſponſes internally, but audibly. Let nothing be *wanting* on your part to make your prayer *common* prayer. At the ſame time take *ſpecial* care not to diſturb the devotions of *others*.

Attend to the changes of poſture preſcribed by the rubric. Stand and ſit as that directs you: but eſpecially kneel wherever you are inſtructed to do ſo. Nothing can be more ſhocking—I might ſay awful—than the diſguſting irreverence which prevails in our congregations in this reſpect. There are many churches of modern erection in which kneeling is impoſſible; but even where this is not the caſe, you will ſee multitudes profeſſing themſelves miſerable ſinners, praying to be ſpared from the torments of hell, and intreating, with their lips, at leaſt, that they may not be rewarded according to their iniquities, you will ſee theſe people lolling in comfortable corners, ſitting liſtleſsly at their eaſe, or in a poſition half ſitting and half kneeling, (as if they were aſhamed of the poſture, or thought it inconvenient or troubleſome), or, at beſt, kneeling with one knee on a ſoft cuſhion or well-ſtuffed haſſock, as if the form were the only thing to be attended to. O diſmal, diſmal evidence of *the hardneſs of* our hearts, and the *coldneſs of our* prayers! O mournful cor

traſt to the habits of the ſaints of old! O melancholy proof that our very prayers are unreal! O ſhameleſs mockery of God; O ſign and token of that eaſy life which prays in purple and fine linen here, and by-and-by will writhe in agony, and aſk in vain for water to cool the flames of hell!

§ 6. Let me now offer you ſome few words of advice as to the ſpirit in which you are to receive inſtruction from the pulpit. We live in days in which a great deal more is thought about preaching than about prayer; and it is to be feared that not only are there many perſons who do not care to go to church at all if there be no ſermon, but that even while at church the prayers are a wearineſs to them, ſeeing that they come to God's Houſe to find excitement, rather than to exerciſe themſelves in devotion. But he who has joined in the prayers with indifference, may reſt aſſured that he will never be rightly diſ*poſed for* hearing the ſermon. To com*e to church* for the nominal purpoſe of wo*ſhipping* God, and then to give Him

the ſecond place in our thought, cannot but be a fearful inſult, and ſuch we ſhould feel it to be, were not reverence at ſo low an ebb among us, and were we not blinded and hardened by evil habits. Let me entreat you, therefore, to take care that from the time you enter GOD'S Houſe, you realize to yourſelf both what you are, and where you are: that the motive which OUGHT to bring you to church is the ſenſe of your need of pardon, and your deſire to glorify GOD; and that if the motive which *does* bring you there be the deſire to be excited or amuſed, you are only adding ſin to ſin.

In the next place, keep ſteadily before you your own relative poſition to the preacher,—in other words, that you are his *inferior*. He may have few gifts, and little eloquence; and it may ſo happen that you may be really his ſuperior in talent and mental powers; but while he ſtands in his appointed place, he is there as GOD'S Prieſt, as CHRIST'S ambaſſador, as the Spiritual Paſtor ſet over you by the Church; he has a meſſage to you from

heaven, and they who under such circumstances despise the preacher, despise not him, but God That sent him.[1] Your office is to sit down humbly, and be taught,—to receive with thankfulness the instruction conveyed to you by one who has received authority from the Holy Ghost to exercise that ministry with respect to you. Judge, then, of what spirit you will be, if you allow yourself to criticise and cavil at, and pass judgment on the discourses you hear, instead of striving

[1] I should hope it unnecessary to warn any consistent, earnest-minded Churchman against the popular habit of "running after preachers," as it is called, of leaving the parish church, and wandering from place to place with itching ears, upon the plea of seeking (what will never come) greater edification elsewhere. A practice more repugnant to Church principles, or more likely to be prejudicial to the individual, can hardly be suggested. No doubt it is more agreeable to hear eloquence than plainness of speech, and to have strong meat than the food of babes; but the question for us to consider is not what we like to do, but what we ought to do, and which will be the most likely to please God, serving Him in the way appointed or in a manner chosen by ourselves.

to profit by them. Every ſermon at which you are preſent ought to fill your mind with grave thoughts as to your own ſpiritual condition; but if inſtead of doing this, it leaves you diſcuſſing the preacher, and the literary merits of his diſcourſe,—two things are plain, *his* labour has been loſt, and *your* heart is not right with God. A Chriſtian liſtens to a ſermon in order that he may be taught by it, that he may learn ſomething which he did not know before, or be reminded of ſomething which, knowing, he was ſtill in danger of forgetting; and I believe the ſermon never yet was preached from which *ſome* good might not be extracted, if only the hearts of the hearers were diſpoſed to ſearch for it and profit by it.

And this conſideration leads me to offer another ſuggeſtion which is very neceſſary amid the miſerable diviſions of our diſtracted times. You hear ſermons in order that you may be taught,—not that you may teach; therefore make it your rule *never* to liſten to ſermons with a party *bias*, or with the object of aſcertaining

what are the particular views of the preacher on certain diſputed points. You had better never hear ſermons at all if you come to hear them in this ſpirit. "The Church of CHRIST has no deadlier enemies than thoſe who ſeek to divide it into parties, and who are always looking out for points of difference rather than for thoſe of agreement."[1] Very poſſibly you may find in the courſe of a ſermon that you differ from the preacher's views. And very poſſibly he may be wrong, and you may be right. But as your place is to be taught, not to teach, to ſeek for profit, not to cavil,—you will endeavour, even under the moſt unfavourable circumſtances, to draw all the good you can from what you hear; and if, unhappily, you ſhould hear anything which is at variance with the teaching of our Church, and the doctrines of the Bible, you will hear as though you heard not. You will endeavour to forget it; or if you cannot do *that, at leaſt* in decency you can be ſilent.

[1] Preface to Burton's Sermons.

Laſtly (and this is the moſt importa
point of all), you muſt remember ho
earneſtly the Apoſtle enjoins us not to b
forgetful hearers, but *doers* of the Wor
There are two ways in which men lo
the good they might get by liſtening t
ſermons. One is, when they apply wh
is ſaid to their neighbour inſtead of t
themſelves; the other is, when after bein
excited and ſtirred up by a ſermon, the
allow that fervour to cool without pro
ducing any reſults, and ſo practically fo
get that, as the ſermon was addreſſed t
them individually, ſo upon them ind
vidually it ought to produce its fruits unt
holineſs. It is well that we ſhould b
ſtrongly affected or awakened by the ad
monitions of the preacher. It is a mean
to an end. But if the end be not achieved
—if, when you are ſtrongly moved, n
growth in holineſs,—ſober, ſteady, con
tinual,—ariſes from your emotions, the
no good at all has been done; ſo far a
you are concerned, the preacher's word
have been as unprofitable as the ſounding
braſs or the tinkling cymbal. Relig

excitement is utterly unſatisfactory as a proof of religious edification. Religious excitement followed by no reſults is little better, indeed no better, than the fervour of any merely earthly feeling. And of every ſpecies of religious excitement, that is the moſt ſuſpicious, which vents itſelf in words. I never hear perſons criticiſing or commending a ſermon they have juſt heard, but my mind miſgives me that they have forgotten to look into their own hearts; while on the other hand, if I ſee them retiring to their homes ſilent, thoughtful, anxious, I feel ſure ground of hope that the word heard with the outward ear, may, through GOD's grace be ſo grafted inwardly in the heart, as to bring forth fruits of good living; that the ſermon reverently liſtened to in church will afford ſubjects of thought, and ſelf-examination, and prayer in the cloſet; that religious emotion will find vent in the quiet though more diligent diſcharge of *duties of* life; that the hearers will *be* forgetful hearers, but doers of *Word:* and that, therefore, the pre-

labour hath not been in vain "in the LORD."

§ 7. Having ſaid thus much with reſpect to our behaviour in church on the LORD's Day, it remains for me to add a few words with reſpect to the occupations of the Chriſtian during the remainder of the day. But on this point I need not dwell at any length, having already ſhown what ought to be our courſe of conduct generally on the Chriſtian Sabbath. The whole day, from the time we raiſe our head from our pillow in the morning to that in which we recline upon it again at night, is due to the ſervice of GOD. We reſt from the labour of our hands, in order that we may labour for the ſalvation of our ſouls. We ceaſe from our worldly occupations, in order that we may honour GOD, and glorify His Name. Were we ſuch as we aſpire to be, an unceaſing ſervice of prayer and praiſe throughout the day, public, domeſtic, private, would be the natural employment of our time. We *ſhould endeavour* to realize on earth the *never-ending*, ſtill-beginning adorations of

the hoſt of heaven. But ſince, throug
the frailty of our mortal nature, we canno
worſhip without wearineſs, we muſt con
tent ourſelves (and the reflection is on
which ought to humble us deeply) witl
ſerving God to the beſt of our power. I
we cannot paſs the day in prayer, yet a
leaſt let our reſt be ſuch as angels may lool
upon without offence. Let our ſtudies b
appropriate to the day; let our converſa
tion be ſuch as becometh ſaints; I do no
ſay wholly on religious ſubjects, but uſefu
and edifying, not light and frivolous. L
our recreations be in harmony with t
day. The pleaſant walk, the friend
viſit to the ſick and needy, the ſorrow
and deſolate, the kindly intercourſe
relations,—the pſalms and hymns,
ſpiritual ſongs of a happy family—i
theſe there is nothing which will ja
diſagree with our graver occupations
thing of which we need to be aſh
And the mention of theſe will be ſuf
to ſuggeſt to each individual reader
method by which he can employ
ſure hours in ſuch a manner as

them on Sunday *different* from what they are on other days. On all days they muſt be well ſpent, but on this day eſpecially *hallowed* to the LORD. They need not be ſad, or gloomy, or cheerleſs; but ought to be calm, and ſober, and chaſtened, as befitting ſinners, who have much need of pardon, who have many mercies for which to be thankful, who have an opportunity afforded them on that day for prayer and praiſe, and who wiſh to manifeſt their deſire to pleaſe GOD, and to ſhow forth their love to Him, by keeping His commandments, and miniſtering to thoſe for whom CHRIST died.

II. I proceed now to ſpeak of the pious Chriſtian's obſervance of the other holy days of the Church; but I ſhall not think neceſſary to prove that it is incumbent all who have the power of doing ſo, obſerve the Church Feſtivals, for the ne reaſon that I forbore to enlarge on neceſſity of keeping the Church Faſts. n only addreſſing myſelf to thoſe who dutiful, and who deſire to be conıt, Churchmen, by carrying out the

intentions of our holy Mothe
ready and thankful mind, ſo ſoo
have aſcertained what thoſe inte
and who are not deterred by f
dicule, calumny, or popular clam
doing that which in their hearts
lieve to be right.[1]

[1] The dread of being charged with
no doubt deterred many from obſerv
faſts and feſtivals; perhaps, in ſome c
rates ſtill, though I ſuppoſe, by this
who are in earneſt muſt have choſe
But the young will do well to remem
conceſſion on their part will ſatisfy t
oppoſed to them, and that, therefore
ter to determine on their future cc
and ſteadfaſtly adhere to it. They
they ſoon become very indifferent
names which may be given them;
they are learning to bear to be
than which there cannot be a bet
the ſoul.

There are always bugbears with
ligious attempt to frighten the re
years ago, if a man would not
Lent, he was "a Methodiſt," a
Papiſt." The one epithet w
other; it had no particular m
—*that A. felt* B. to be ſtrict

Now the rule which has been preſcribed for us by the Church is this, "All manner of perſons within the Church of England,"

ſo A. called B. a Methodiſt. It was eaſier to abuſe than imitate. It is juſt the ſame now. In ninety-nine caſes out of the hundred, the folks who call their fellow-Churchmen Papiſts do not know what they are talking about. They know no more about Popery than they do about charity, or the ſtate of their own hearts; and each of them has a different ſtandard for what he thinks Popiſh. "If," ſaid Biſhop Sanderſon, writing two centuries ſince about men of the ſame temper, "if they would be intreated to ſet bounds to what they mean by *Popery* and *Popiſh*, by giving us a *certain definition* of it, we ſhould the ſooner either come to ſome agreement, or at leaſt underſtand ourſelves, and one another the better, wherein and how far we diſagreed. In the meantime it is to me a wonder, that if *reaſon* would not heretofore, yet the ſad experience of the ill conſequents, ſo viſible of late time" (alas how true ſtill!) "ſhould not have taught them all this while to conſider what infinite advantage they give to the Romiſh party to work upon weak and wavering ſouls, by damning ſo many things under the name of Popery, which may to their underſtandings be ſufficiently evidenced,—ſome to have been uſed by the ancient *Chriſtians long* before Popery was hatched, or but *in the egg*; and all to have nothing of ſuperſtitio

ſaith the 13th Canon, "ſhall from henceforth celebrate and keep the LORD's Day, commonly called Sunday, *and other Holy Days*, according to GOD's will and pleaſure, and the orders of the Church of England preſcribed on that behalf; that is, *in hearing the Word of* GOD *read and taught, in private and public prayers, in acknowledging their offences to* GOD, *and amendment of the ſame; in reconciling themſelves charitably to their neighbours where diſpleaſure hath often been, in oftentimes receiving the Communion of the Body and Blood of* CHRIST, *in viſiting of the poo*

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or Popery in them, unleſs every thing that is u in the Church of Rome become thereby Po and ſuperſtitious .... And what will *ye do* in end thereof? And what would you have *us d* the meantime, when you call hard upon us to l our Popery, yet would never do us the favo let us know what it is? It were good, ther both for *your own* ſakes, that you may not *in infinitum*, and in compaſſion *to us*; tha *would give* us a perfect boundary of what *is* l *now*, with ſome Prognoſtication, or Ephem *annexed* (if you pleaſe) whereby to calcul *will be* Popery ſeven years hence."

and ſick, uſing all godly and ſober converſation."

The directions here given are ſo plain and explicit, that it ſeems unneceſſary to dwell on them. According to his ability and opportunities, the Churchman will endeavour to keep the week-day feſtivals of the Church with the ſame care and reverence which he exhibits towards the LORD's Day. The only difference will be that on the latter he will ceaſe from his ordinary employments and avocations; while upon the former, ſo far as I know, there is no reaſon why he ſhould not continue them.[1] We muſt preſerve our Chriſ-

[1] The Church of Rome has (ſee Miſſal for the uſe of the Laity) her "*Holy Days of Obligation*, commanded by the Church to be obſerved with the obligation of hearing Maſs, and reſting from ſervile works," and alſo *Days of Devotion*, on which it is not commanded to hear Maſs, though "earneſtly recommended." But I am not aware of any ſuch diſtinction being recognized by our Church, though ſome perſons are diſpoſed to make this ſort of difference between what are called the *Red-letter* and *Black-letter* days in our Calendar. I am of courſe ſpeaking of the *public* obſervances *of* the Church; in private each man will do what-

tian liberty and not ſuffer ourſelves to be entangled with a yoke of bondage; for even a good action may become a ſnare to us, "if we make it an occaſion of ſcruple, by a pretence of neceſſity, binding loads upon the conſcience, not with the bands of GOD, but of men, and of fancy, or of opinion, or of tyranny."

"Well to celebrate theſe religious and ſacred days," ſays Hooker, "is to ſpend the flower of our time happily. They are the ſplendour and outward dignity of our religion, forcible witneſſes of ancient truth, provocations to the exerciſe of all piety, ſhadows of our endleſs felicity in heaven, on earth everlaſting records and memorials."

"The memories of the Saints," writes Jeremy Taylor, "are precious to GOD, and therefore they ought alſo to be ſo to us; and ſuch perſons who ſerved GOD by

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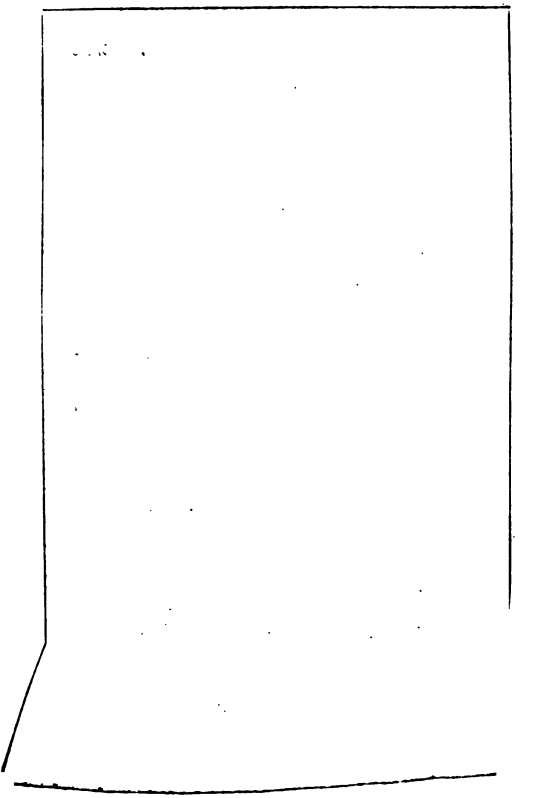
ever tends moſt to edifying, only keeping to the rule of charity. "Let not him that eateth deſpiſe him that eateth not; and let not him that *eateth not* judge him that eateth."

holy living, induſtrious preaching, and religious dying, ought to have their names preſerved in honour, and God be glorified in them, and their holy lives publiſhed and imitated: and we by ſo doing give teſtimony to the article of the *Communion of Saints*." And then the good Biſhop adds this neceſſary caution. "But in theſe caſes, as every Church is to be ſparing in the number of days, ſo alſo ſhould ſhe be temperate in her injunctions; not impoſing them, but upon voluntary and unbiaſſed perſons, without ſnare or burthen. But the Holy day is beſt kept by giving God thanks for the excellent perſons, Apoſtles or Martyrs, we then remember, and by imitating their lives. This all may do; and they that can alſo keep the ſolemnity, muſt do that too when it is publicly enjoined."[1]

[1] Holy Living, ch. iv. ſec. 6, § 9.



CHAPTER VII.

"MAN THAT IS BORN OF A WOMAN HATH BUT A SHORT TIME TO LIVE, AND IS FULL OF MISERY. HE COMETH UP, AND IS CUT DOWN LIKE A FLOWER; HE FLEETH AS IT WERE A SHADOW, AND NEVER CONTINUETH IN ONE STAY.

"IN THE MIDST OF LIFE WE ARE IN DEATH; OF WHOM MAY WE SEEK FOR SUCCOUR, BUT OF THEE, O LORD, WHO FOR OUR SINS ART JUSTLY DISPLEASED?"

"O TEACH US TO NUMBER OUR DAYS, THAT WE MAY APPLY OUR HEARTS UNTO WISDOM."

O Almighty and Eternal God the Creator of all things, Who haſt made my days upon earth as it were a ſpan long, and mine age as nothing in reſpect of Thee; Give me grace, I humbly beſeech Thee, to live under ſuch a conſtant ſenſe of my mortality, and of the ſhortneſs and uncertainty of this preſent life; that death may never ſurpriſe me in an hour when I am not aware; but being always provided with oil in my lamp, I may be ready whenever the Bridegroom ſhall come, to enter with Him into the marriage-feaſt, and receive a bleſſing with thoſe who watch and wait for the coming of their Lord; to Whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen.

Hele.

CHAPTER VII.

The Chriſtian Learning to Number his

HAVING now, good rea
cording to my ability,
voured to ſhow you t
of manner in which C
Holy Church would
ſpend our days, I truſt you will be
me, while for your own ſake, and
Name of CHRIST, I put a very
queſtion to you. Have *your* pa
been in any meaſure ſo ſpent?

I am painfully aware that the ſ
at which I have bid you aim is a l
I have ſet your duties before you
derly and meanly;" but, alas, "i
which I could attain to."[1]

[1] 2 Macc. xv. 38.

earneſtly I endeavour to point out to you the way in which you ſhould walk, the more deeply do I feel my own deficiencies —that it is far, far eaſier to preach than to practiſe,—that the ſtricteſt rule of modern times, is no more to be compared with that code of moral diſcipline in which the ſaints of primitive times exerciſed themſelves, than is the gloom of an Arctic winter with a noontide in the Tropics.

But, if even ſuch an humble and imperfect ſketch as I have made, ſeems too large and difficult for you to fill in, ſurely the reflection muſt force itſelf upon you, that you ſhould endeavour without loſs of time, to become ſomething very different from what you are.

You may be young, and ſtrong, and healthy; you may have every proſpect before you, every reaſonable expectation of length of days, and that expectation may be deſtined to be realized. Nevertheleſs, what ſaith the Word of God? "*We bring* our years to an end, as it were *a tale that is* told."

Whatever is moſt fleeting and tranſient:

whatever has moſt of inſecurity and uncertainty; whatever is ſooneſt loſt; whatever is moſt rapidly forgotten, to that does the Scripture of Truth compare the life of man. "As a poſt that haſteth by; and as a ſhip that paſſeth over the waves of the water, which, when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves; or as when a bird hath flown through the air, there is no token of her way to be found, but light air being beaten with the ſtroke of her wings, and parted with the violent noiſe and motion of them, is paſſed through, and therein afterwards no ſign where ſhe went is to be found; or like as when an arrow is ſhot at a mark, it parteth the air, which immediately cometh together, ſo that a man cannot know where it went through; even ſo we, in like manner, as ſoon as we were born, began to draw to our end."[1] "We bring our years to an end, as it were a tale that is told,"[2] as the fable invented and re-

[1] Wiſdom v. 9—13. [2] Pſ. xc. 9.

peated for the amuſement of the paſſing hour.

And truly there is much of beauty and appropriateneſs in the comparison. As the tale that is told to the liſtener, ſo life, to the poſſeſſor, ſeems at the firſt, full of bright pictures of hope and joy; there is all that can intereſt the feelings, all that can awaken the affections, all that can dazzle the imagination; but feelings and affections and imagination are liable to ſubſide as rapidly as they were excited; bright viſions of happineſs end, for the moſt part, as a dream when one awaketh; there is ſeldom more of reality in them than in "the tale that is told;" we do not attain to the things we deſire, or, if we attain them, the power of enjoyment is over; there is a worm in the bud, or decay at the root; there is vanity in our wiſhes, or a canker at our hearts: and when the tale that is told is brought to its concluſion, and we wonder and half angry with ourſelves that our thou have been ſo much occupied, and *hearts* ſo much bound up in wha

r all along has told us was but a
ous narrative, ſo, as life draws on,
with ſobered views we look back
the objects for which we have
led,—the ends for which our days
been paſſed in toil, and our nights in
as ſleepleſſneſs, the folly of our ex-
ions, the frailty of our reſolutions,
eakneſs of our ſtrength,—we marvel
it could be that ſuch things *could*
s us utterly; we are aſhamed and
d at our folly; we ſee how we
have profited by the experience of
, and how our own infatuation may
as a beacon to warn them that come

: enter upon life with viſions of
d good; we purſue them till our
intereſt flags, or none are left with
1 we care to ſhare them: and thus
ing our years to an end, as it were
that is told.

The world paſſeth away, and the luſt
of; but he that doeth the will of God
h for ever."

ch is the teſtimony of Scripture; ſuch

the experience of all who have gone before us: ſuch the leſſon we muſt ſooner or later learn for ourſelves. We are put upon our probation in the midſt of a fleeting, periſhing world, with a work of the greateſt difficulty to do, a taſk of the extremeſt hazard to accompliſh, *and no more time granted us than is barely ſufficient to accompliſh our purpoſe.*

Upon this work, this taſk, you have, or ought to have been employed for years. "How old art thou?" Of the years which GOD has given you, how many have been devoted to the ſervice of Him Who beſtowed them on you—Who beſtowed them on you with the eſpecial object of enabling you to prepare yourſelf in and through the trials of this life, for the enjoyment of His preſence throughout the ages of eternity.

By His mercy you were born within the limits of Chriſtendom. By His mercy you were in infancy admitted into CHRIST'S Holy Catholic Church. By His mercy the ineſtimable privileges of Baptiſm were *conferred* on you: you were juſtified, for-

given, placed in a ſtate of ſalvation *once:* the HOLY SPIRIT was given to you to be with you, and be in you.

And ſome, I truſt, there are, among thoſe who will read theſe pages, whoſe conſcience will afford them the bleſſed aſſurance that they have never fallen from their baptiſmal ſtate; whoſe life-long courſe has been a gradually aſcending progreſs from grace to grace, and of whom there is good hope, that by the bleſſing of GOD, they will continue His for ever, and daily increaſe in His HOLY SPIRIT more and more, until they come to His everlaſting kingdom.

Happy are the ſouls that are in ſuch a caſe: yea, bleſſed are the people who have the LORD for their GOD. But are there *many* of us whoſe conſcience will bear us witneſs that we are in ſuch a condition? Can we not trace the ſtain of wilful ſin upon our ſouls, the ſcars and ſeams of deliberate habits of tranſgreſſion? Uncleanneſs, intemperance, and ſuch like groſſer iniquities: do they caſt no cloud over the recollections of our youth? Is there no

well-remembered inſtance of preſumptuous offence againſt the Law of GOD, the commiſſion of which has ſeemed to have defiled our whole character, and which from time to time recurs to us in all the minute details of time, place, and opportunity, our conſcience the while admoniſhing us that to that one lapſe a long ſtring of multiplied ſins are attributable, and that had we then kept ourſelves pure, the Adverſary would never have acquired his preſent power over us? Is there no covetouſneſs, envy, pride, malice, or uncharitableneſs, even now gnawing at our hearts, and filling us with ſhame and remorſe, whenever we engage in the work of ſelf-examination?

And even where conſcience reproaches us leſs for having done what we ought not to have done, can we forget the things which we ought to have done, but which we, nevertheleſs, have omitted, though all the while we have both known our duty, and been warned of the peril of neglecting it?

And now, reader, let me with all plain-

neſs and affectionate ſincerity aſk you how much longer you intend to go on in your *preſent* courſe. Granting you to be (as I hope you are) an improved perſon, do you think there is no room for further improvement? If there be, how comes it that you are content to advance ſo leiſurely, or rather (for not to advance is to retrograde) to be ſlipping back to a former ſtate of careleſſneſs? Have you ſo much time before you, that you can afford to waſte it? How long has GOD borne with you already? "How old art thou?" Are you fit to die? Will death wait, think you, till you are ready for him?

Look at the events of the paſt year, and reflect what has been your own conduct therein? Is it even *poſſible* that there may be a whole year's balance againſt you, for warnings deſpiſed, opportunities neglected, time miſſpent, talents waſted, grace abuſed, mercies forſaken, threatenings made light of? And where will you be by this day year? For aught you can tell, in your grave, and your ſoul with the proſpect of heaven or hell before it, according

as you have attended to or neglected the admonition you are now reading.

Do you believe and acknowledge these things? You can hardly do otherwise; and if so, you surely cannot require additional arguments to remind you of the need there is that whatsoever your hand findeth to do, you should do it with all your might.

Many a solemn token warns you that the night cometh when no man can work. Young as you may be, you have lived long enough to know that health is no security, and youth has no exemption from the grave. Count over the list of those with whom you have played as a child, and of those who have been your companions and friends since. Are there no loved ones missing? no well-remembered faces that haunt you in your dreams, but of whom, when morning comes, you remember with tearful eyes that they have entered the unseen world, that they have passed within the Veil?

Yet a few more months or years, and *you will* be with them, and another gene-

ration will be warned by the moral of your hiſtory.

The world paſſeth away. Young and old, rich and poor, the ſhepherd and his flock; all are ſwept rapidly from the face of the earth. All is fugitive, ſave the great truths of the everlaſting Goſpel, and her of whom it is written that her foundations are on the holy hills—the Catholic Church. "Fundamenta Ejus in montibus ſanctis." Every thing bears the ſtamp of uncertainty and change, ſave Him Who is "the ſame yeſterday, to-day, and for ever."

And His, deep as your delinquency may now be, you were once, you are ſtill, if ſo be you ſtill have the deſire within you to regain His favour, and ſee His face. So only that you do not *trifle* with His mercy, He is as able, as He is willing to ſave you. He will not withhold the grace of repentance, and the ſhame and contrition you feel within you is an evidence that His Bleſſed Spirit hath not ceaſed to ſtrive with you.

But remember He offers you *now* what

hereafter He cannot offer. Now it is the time of mercy. By and by it will be the time of juſtice. *Now* you have but to knock, and the door will be opened to you. *Then* it will be ſhut for ever. Time is paſſing. Death is drawing near. CHRIST offers His mercy. But He offers it to thoſe only who will give Him an undivided heart, who will ſurrender themſelves up to His will unſhrinkingly and unreſervedly, who ſteadfaſtly reſolve that, GOD being their helper, they will ſerve Him with all their hearts, and all their minds, all their ſouls, and all their ſtrength.

The queſtion for you to decide is, whether, having at your baptiſm pledged yourſelf to ſuch a courſe of ſervice, you will forfeit or redeem your pledge. And in order to help you to decide it, I will put one more ſolemn queſtion to your ſouls. Death is drawing nigh; Eternity is at hand; and where, think you, will they *ſpend* their eternity to whom the Judge of *quick* and dead ſhall one day ſay, "I called *you*, I regenerated you, I juſtified you, I *offered* you life eternal; but you rejected

My offers, you made light of My warnings, you refuſed My grace, and you would not come unto Me that you might have LIFE?"

I have ſpoken hitherto of the neceſſity of a religious life, becauſe that life muſt very ſoon come to an end, and becauſe they who are leading careleſs lives, after having ſolemnly devoted themſelves to GOD, cannot but be in a ſtate of extreme peril.

But I would hope that the majority of thoſe into whoſe hands this book may fall are really earneſt-minded perſons, who feel their reſponſibilities, and who are working out their own ſalvation with fear and trembling.

To ſuch perſons the remarks which have been juſt made will not apply, at leaſt to any great extent, becauſe, in the main, they are honeſtly ſtriving to pleaſe GOD. The dangers to which they are expoſed are of a more ſubtle kind. There is danger leſt ſloth ſhould creep upon them *unawares: there* is danger leſt they ſhould *become unreal.*

For the ſake of this latter claſs, therefore, I propoſe, before I conclude, to offer ſome conſiderations with reſpect to the preſent ſtate of the world and the Church, (that Church of which they are members, —that world which they have renounced,) which, if duly weighed by them, will ſhow them what abundant neceſſity there is that their lives ſhould be full of prayer, watchfulneſs, and ſelf-denial.

It is natural that every generation ſhould think much of the importance of its own times. The glare of the preſent is too bright and dazzling to allow thoſe who live in it to judge as calmly of thoſe objects in the foreground, which it gilds with its luſtre, as they do of thoſe in the diſtance and the ſhade. The preſent affects ourſelves; we bear our part in it: we mould its character, or it moulds ours; our paſſions, affections, imagination, intereſts, are all brought into contact with *it;* and according as we are ſanguine or *deſponding*, ſucceſsful or diſappointed, we *form* our eſtimate of what is paſſing round *us.* Our conditions and occupations in

life, too, our companions and our ſtudies, are all liable to bias our judgment with reſpect to what is paſſing before us. What various and oppoſite opinions will men form with reſpect to the ſame circumſtances! How ſtrong are party feeling and the prejudices of education in influencing men to call evil good, and good evil! Under what a totally different aſpect will the events of their own day be viewed by thoſe who, practically at leaſt, look on all things as the work of chance, and by thoſe who believe that not a ſparrow falls to the ground without the intervention of our Heavenly FATHER; by the man of the world and the retired ſtudent; by the man of pleaſure and the ſaint; by the ſtateſman, whoſe idol is expediency, and by the fearleſs prieſt of GOD.

So great is human infirmity, that even the opinion of the beſt and ſoundeſt men is perpetually liable to be perverted, or taken up on inſufficient grounds. The forebodings, therefore, of good men, with *reſpect to the* times in which they live *may be* no more than an evidence that

they themſelves have weak minds and timid diſpoſitions. But where we find men of all parties, ages, ranks, and occupations, tracing in the particular atmoſphere in which they live the ſymptoms of a coming ſtorm; when we ſee thoſe who agree on no other ſubject agreeing in this, that there are tokens not to be miſtaken of the approach of a ſtate of things which will ſhake the fabric of civiliſed ſociety to its very foundations, ſuch unanimity of opinion muſt prevent it from being deſpiſed.

And ſuch tokens we may now ſee on every ſide of us. Be our individual bias what it may, be our vocation and condition in life what it may, ſtill the ſame reflection is forced upon the mind, that we are on the threſhold of mighty event which will try the hearts of men and na tions. Look round upon the world as the mere politician does, and you will ſe not in this country, or in that, but *every* civiliſed nation under heaven, t ſeeds of diſruption and confuſion long ſi *ſown*, now rapidly ripening for the aw

harveſt. You will ſee people reſtleſs, rulers perturbed, the one full of fearful energy, learning more and more the ſecret of their ſtrength, and yet utterly devoid of thoſe principles which can alone guide them in the ſafe uſe of it: the other timid, hefitating, feeble, content to follow public opinion, inſtead of directing it, maintaining their poſition uneaſily and fearfully, chiefly anxious for ſelf-preſervation, and endeavouring, now by raſh conceſſions, and now by palliatives of expediency, to allay the popular ferment, and keep the framework of ſociety together, ſo that it laſt their own days. Again, look at the thirſt for change, the growing diſaffection, the unwillingneſs to ſubmit to rule, the ſeparation and jealouſies between the upper and lower ranks, the ſuſpicion and miſtruſt of each other, and their mutual miſunderſtandings. Or, again, look at the feelings of the great nations of the earth with reſpect to each other. How bitterly they ſpeak of one another, how they intrigue againſt one another, how each foments the evils which are working woe to

the other; how each raſh act on the part of their rulers threatens the outbreak of an univerſal war. Look at theſe things, I ſay, as the mere politician does, and yet how can you avoid recalling to your mind thoſe predictions which foretell the cloſing events of the hiſtory of this weary world? "This know, that in the laſt days perilous times ſhall come. For men ſhall be lovers of their own ſelves, covetous, boaſters, proud . . . unthankful, unholy . . . truce-breakers . . . fierce, deſpiſers of thoſe that are good, traitors, heady, high-minded." "Ye ſhall hear of wars, and rumours of wars." "Nation ſhall riſe againſt nation, and kingdom againſt kingdom." "The ſun ſhall be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of heaven ſhall be ſhaken." There ſhall be "upon the earth diſtreſs of nations, with perplexity, the ſea and the waves roaring; men's hearts failing them for fear, and for looking after thoſe things that are coming on the earth." "Then ſhall be great tribulation, *ſuch as was* not ſince the beginning of the

world to this time, no, nor ever ſhall be."

On the other hand, look out upon the world as the Catholic Churchman does, and your forebodings of rapidly approaching times of trial will grow ſtronger and ſtronger the more intently you gaze. The Goſpel preached in all the world;

"And Truth in all the world both hated and believed."

An age of light without love, of coldneſs, doubt, infidelity; yea, of men preferring darkneſs to light, becauſe their deeds are evil. See the miſerable diſtracted ſtate of Chriſtendom,—the eaſt divided from the weſt, and both full of errors and ſuperſtitions. No union, no Chriſtian fellowſhip between the branches of the One Vine. The old hereſies of our fathers' days flouriſhing, forgotten hereſies revived, new hereſies invented. Schiſm and ſelf-will everywhere. Latitudinarianiſm and ſemi-ſcepticiſm, ſneering and mocking at all that is hallowed. Falſe teachers abounding. Even among the re-

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ıets ſhall ariſe, and ſhall deceive many. And becauſe iniquity ſhall abound, the love of many ſhall wax cold." Nor will the admonitions of His Apoſtles fail to recur to our anxious minds. "Evil men and ſeducers ſhall wax worſe and worſe, deceiving and being deceived." "The Spirit ſpeaketh expreſsly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils." "That day ſhall not come, except there be a falling away firſt, and that man of ſin be revealed, the ſon of perdition."

Now I ſay, that whatever be our individual opinions, and wherever we turn, we ſhall ſee clouds upon the horizon, mounting, as it were, higher and higher every moment, and becoming as they riſe more dark, and denſe and lurid. Other generations than our own, however, have ſeen in their day the ſimilar tokens of elemental ſtrife, they have looked for "the ſign of the Son of Man in heaven," and *have mourned* as the tribes of the earth *will mourn* when they behold His actual

Advent. And yet He has not come. Confuſion and perplexity there have been on earth, perſecution and trials and apoſtaſy within the Church; and yet they have been only types and ſhadows of thoſe more terrible ſcenes which are ſtill behind. "Every century, as it has been ſtrikingly ſaid, "is like every other, and to thoſe who live in it ſeems worſe than all times before it. The Church is ever ailing, and lingers on in weakneſs, always bearing about in the body the dying of the LORD JESUS, that the life alſo of JESUS might be manifeſt in her body. Religion ſeems ever expiring, ſchiſms dominant, the light of Truth dim, its adherents ſcattered. The Cauſe of CHRIST is ever in its laſt agony as though it were but a queſtion of time whether it fails finally this day or another. The Saints are ever all but failing from the earth, and CHRIST all but coming; and thus the day of judgment is literally ever at hand; and it is our duty ever to be looking out for it, not diſappointed that we have ſo often ſaid, '*now is the moment,*' and that at the laſt, contrary to

our expectation, Truth has ſomewhat rallied."[1]

So it may be now: the perils which ſeem thronging over the body of all nations may paſs away; the ſhadow with which the ſurface of Chriſtendom is overcaſt, and which looks to us as though it were thrown from the approaching form of Antichriſt, may be but the herald of ſome leſs awful evil; and in the ſtrifes, the confuſion, the animoſities, the ſchiſms, the hereſies of our unhappy country, the Church of England may be deſtined, "amid much chaſtiſement and rebukes of heavenly diſcipline, to be faſhioned and perfected until it become a principle of reconciliation between eaſt and weſt, and a law of unity and peace to mankind."[2]

Such may be the courſe of events: but it becomes *us* to act as though the end of all things were *certainly* at hand; as though

[1] Newman's Lectures on the Prophetical Office of the Church. See alſo a ſtriking paſſage in Archdeacon Manning's Univerſity Sermons, from p. 26, "We are apt to ſpeak," &c. to p. 31.

[2] Manning's Univ. Ser. p. 95.

Antichrift were about to be revealed; as though the great final conteft between good and evil were about to commence forthwith; as though thoſe days were actually ſet in, in which there "ſhall be great tribulation, ſuch as was not ſince the beginning of the world, no, nor ever ſhall be." The promiſe is not to thoſe who are content to watch at ſome given time, but to thoſe who are watching at all times. "Bleſſed are thoſe ſervants whom the LORD when He cometh ſhall find watching. . . . And if He ſhall come in the ſecond watch, or come in the third watch, and find them ſo, bleſſed are thoſe ſervants." We know, becauſe He Himſelf has aſſured us ſo, that it will be at the very time when the world is *not* expecting Him, that the Son of Man will come. But His faithful ſervants will never be taken by ſurpriſe, becauſe they will be looking out for Him continually, and of courſe the more ſ when they ſee any ſimilar phenomen *around* them to thoſe which He predict *as the* ſigns and concomitants of His *Advent.*

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I reply unhesitatingly, IN THE WAY OF OBEDIENCE.—*Do*, and you shall *know*; this has been the rule of the everlasting Gospel from its establishment, and this shall be its rule to the end. Obey as far as you know, and what you do not know shall, so far as is necessary, be made clear to you. As you approach the mountain of the LORD, its head will appear hidden with clouds, and the path to its summit altogether concealed from your view: but approach it resolutely, enter on the track fearlessly, and still as you advance the haze will be less thick and murky. Your eyes, indeed, may scarce be able to penetrate beyond a few steps before you, but you will have no doubt as to the track to be pursued, and you will go on, and on, and on, till at last you reach your journey's end in safety.

"Lead, kindly Light, amid the encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home,
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene,—*one step enough for me!*"

This will be the feeling of the humble Chriſtian's mind, as trials are thickening round him, and that feeling can only take its riſe in, and be kept up by a courſe of obedience. And that is the grace, which, as it is the firſt and chief of all graces, ſo is it in a moſt ſpecial manner needful for us now. We are beſet with dangers, and there is but one thing which can carry us through them,—Obedience. The path of duty is obſcured with clouds, and there is but one thing that can make our way clear to us,—Obedience. There is perplexity everywhere, and there is but one thing that will give us light,—Obedience. We are ſtunned, and dizzy, and bewildered with the ſtrife of tongues; there is but one companion who is a ſafe one—Obedience. Obedience; full, entire, unſhrinking, unreſerved, devoted, zealous OBEDIENCE, this is the remedy, and the only one for our preſent evils.

Now then, ere we part, good reader, let me urge you to inquire diligently where-*in hitherto your* obedience has been chiefly *defective,* and ſee whether you cannot trac

the greater part of your perplexities to that cauſe.

You have probably been endeavouring to unite two things which are utterly incompatible, the ſervice of God and the ſervice of the world. I do not aſſume that you are a mere worldling,—one who is *wholly* guided by worldly opinions, but I fear that you may not have realized to yourſelf the uncompromiſing ſtrictneſs of thoſe Baptiſmal vows by which you pledged yourſelf to *renounce* the world, and ſo to lay aſide its cares, its pleaſures, its allurements, as neither to follow nor be led by them. You are not living in any known ſin, God forbid: you are religious *up to a certain point;* you are even exact and ſcrupulous about many things with reſpect to which many perſons have no ſcruple at all. But you cannot quite ſummon up courage to go the *whole* way which conſcience tells you you ought to go; you would not, for anything that could be offered you, be an open ſinner, but you cannot quite make up your mind to endeavour to become a ſaint. Hence you

are inconſiſtent, and an inconſiſtent perſon is always in perplexity.

Or to look at the matter under a different aſpect; you are a Churchman,—a member of the Church of CHRIST in England. You venerate her as your Holy Mother. To your connexion with her you refer the poſſeſſion of your choiceſt bleſſings, your means of grace here, your hopes of glory hereafter. In her communion you are ſteadfaſtly purpoſed to live, in her boſom you deſire to die. You are loyal, faithful, attached; and, as you think, there is nothing you love better. And, ſo far as external objects are concerned, perhaps you are right: but look within, and ſee whether *ſelf* has not prevented you from yielding her an unqualified obedience. You are ready to go to the very furtheſt limit you can without expoſing yourſelf to the ridicule of hard conſtructions which are bandied about ſo mercileſsly at the preſent time. But theſe you are not bold enough to face. You *ſhrink from* carrying out Church principles *in all* their ſtrictneſs in your ow-

perſon, and you excuſe yourſelf
ducing the laxity of many around y
by arguing that to revive habits o
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velties, and affect ſingularity.[1] Yo
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Here, then, once more, you
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done, he would be running after *novelties*.

a hundred different matters of daily occurrence.

I repeat, therefore, once more, that there is but one thing for you to do, *Obey*. And this you muſt do at once, and without reſervation. To this taſk, then, I entreat you to ſet yourſelf without delay. Do not ſhrink from it, do not liſten to the advice of misjudging friends, and that falſe traitor, your own heart. Venture boldly; ſurrender yourſelf wholly to GOD. You are weak, but He is ſtrong. The way is rugged; but Prophets and Apoſtles, Martyrs and Confeſſors, old men and maidens, young men and children, have trodden it before you, and they are now in Paradiſe. You can never be faithful ſoldiers of CHRIST crucified unleſs you follow Him in all things. It is eaſy to make profeſſions; it is eaſy to be zealous, and to make a ſhow of devotion in little matters: it is eaſy to be fluent talkers: it is eaſy to be bold in words, and unreal in deeds. *But what will words and profeſſions avail when the time of trial comes?*

It is the taking up the daily croſs, it is

the maſtery of ſelf, it is the bringing the appetites, affections, and will into ſubjection; it is the acquiring the SPIRIT of CHRIST, by extinguiſhing within us the oppoſite temper; it is the becoming faithful, and devout, and watchful, and patient, and forbearing, and humble, and pure, and chaſtened, and tender, and heavenly-minded, which can alone diſcipline us for times of trial, and enable us in the ſtrength of GOD the HOLY GHOST "to withſtand in the evil day, and having done all to ſtand." And nothing can ſo effectually help us to acquire theſe diſpoſitions, as living by a daily rule, and forming our characters upon the ſyſtem laid down for us by her who is the Mother of Saints.

What may be in the diſtance, good reader, neither you nor I can tell. GOD, in His mercy, ſhrouds the future from our eyes, and bids us redeem the time becauſe the days are evil. As it is He Who gives us day by day, our daily bread, ſo would He have us diſcipline ourſelves day by day *more ſtrictly* in His ſervice.

This, if we do, He will lead us on by little and little, wiling us forward year by year according to our ſtrength, and laying on us His tender, chaſtening hand, that we may know it, and bleſs Him. The more we obey, the more, unreſervedly ſhall we love Him; and the more we love Him, the more indifferent ſhall we grow to all beſide. Whatever be the aſpect of the world's affairs, we ſhall be content; nay, rather, we ſhall be prepared for all the changes and chances of this mortal life. Whether we live we ſhall live unto the LORD, whether we die we ſhall die unto the LORD. It will be CHRIST to live; it will be gain to die.

And who can ſay but that to men thus dying daily, the brighteſt deſtiny in this life, as well as in the next, may be conceded, even that when the laſt dark days of trial ſet in, and hearts are failing, and the wilful, and the boaſtful, and the cowardly, and the half-righteous, are making ſhipwreck of their faith, it may be granted *them* to ſuffer ſhame and pain, for their LORD's ſake,—to be perſecuted,

afflicted, tormented, nay, even (O bliſs unutterable!) to receive the martyr's crown, ere they ſee the heavens opened to them, and the Son of Man ſtanding on the right hand of GOD?

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